THE TRANSLATOR'S PLEA

Being initiated into the beauties and marvels of the Sanyasis or Yatis and the indefatigable Dasas, I had the good fortune of reading Mr. Adya Ramacharya's *Dhananjaya* in Kannada. Nothing would move me from the book. Dhundiraj drinking the river-water on horse–back, transported to his animal life at Udipi and further removed to the Kurukshetra battle–field. Every idiea was fantastic ....

Life's trivalities began and temporarily I submerged my attraction to *Dhananjaya*. I had it but in a semi-conscious state. "The glories of Jayatirtha and the Dwaita philosophy I must translate the book into English for a larger reading". Adya unhesitatingly blessed my idea of translating the book and went out of his way to support me in all ways. That is how this appears now, a translation of the original Kannada.

KESHAV MUTALIK
BOMBAY

21st July 1988

DHANANJAYA

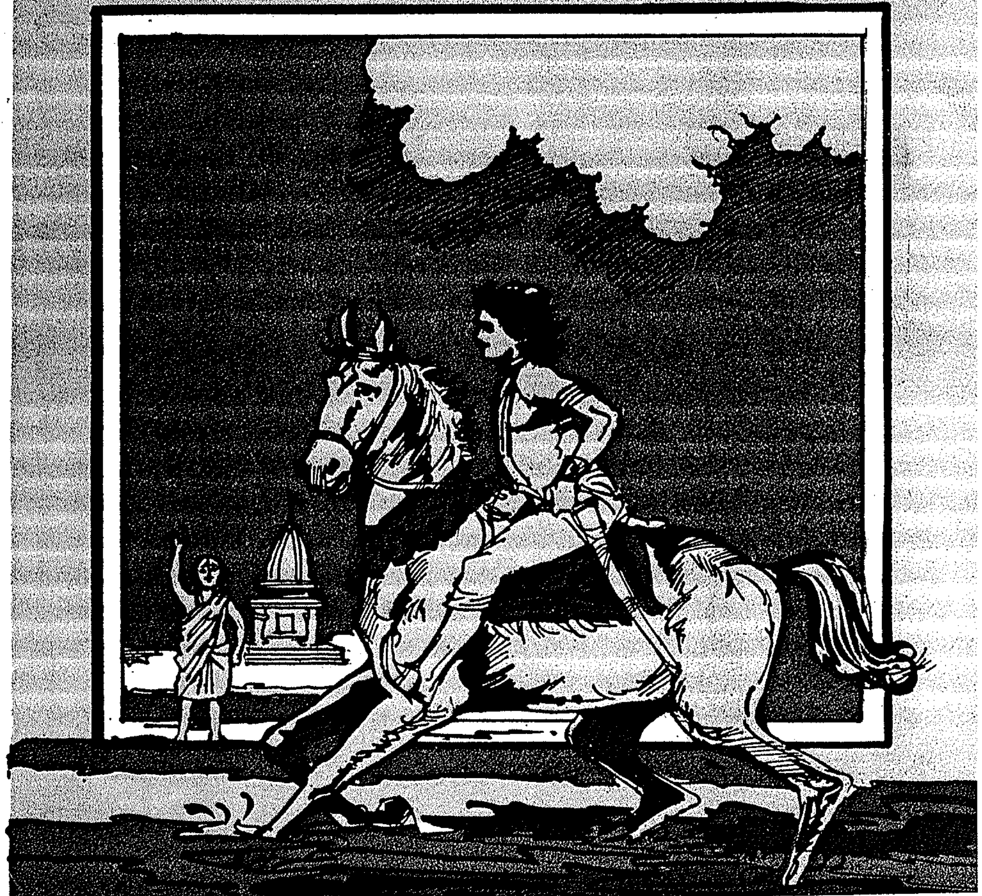
GRAD
B
133
.J383
R353
1990

B 1,711,456

DHANANJAYA

BY ADYA RAMACHAR

ENGLISH: KESHAV MUTALIK



AM 0133449 Code I-E-6B026
15 UNIVERSITY OF MICHIGAN

Shree Digvijaya Ramo Vijayate

DHANANJAYA

(Life story of Shri Jayatirtha Swamiji of Malkhed)

By
Adya Ramacharya
in Kannada

English Rendering
By
Keshav Mutalik

Published by
Jaya Satyapramoda Nidhi (Trust)
Poojamandir Campus
Shri Uttaradimath
Shri Uttaradimath Road,
Basavanagudi, Bangalore-560 004.

grad
B
133
.J383
R353
1990

DHANANJAYA

First Publication in Kannada
First Publication in English

All Rights to Author
Price Rs. 15/=

Dr. M. M. Joshi
Chairman

S.A.N Ranganathachar
Executive Trustee

Jaya Satyapramoda Nidhi, Bangalore

Sincere Thanks to:

Tirupati Tirumala Devasthanam Trust for theirFinancial Aid in publishing this Book.

- Author.

Copies availabe at:

1. Jaya Satyapramoda Nidhi, Pooja Mandir Upstairs,
   Sri Uttaradimath Shri Uttaradimath Road,
   Basavanagudi, Bangalore 560 004
2. Shree Sudha Karyalaya
   Kalkoti Bldg., Near City City Post, Dharwad-580 001
3. Shri Uttaradimath
   Singarachari Street, Triplicane
   Madras-600 005

Composed at : Sameeksha Advertising Services P. Ltd
Bangalore -560 030 Ph: 235 139

Printed At: Shri Vyas Enterprises
58/11, Lalbagh Fort Road,
Bangalore-560 004.

GL
PL480-SA
8-5-93

DEDICATION

Kannada Edition:

The book is dedicated to Shri Digvijaya Shriman Moola Seetarama worshipped with devotion by Shri Shri Satya Pramoda Teertha who is adorning the intellectual throne founded by Shri Shrimadananda Teertha and who engages himself in the teaching of Shrimanya Sudha and other valuable shastric books and who is the pontiff of Uttaradi Math.

11 July 1982

-Adya Ramacharya
(Author)

English Edition:

Dedication to
Late Shri S. Narayana Rao.

He was a great devotee in Madhva Philosophy and also studied Shrimad Bhagavata in traditional way under my revered father Late Shri Adya Sethumadhavacharya of Bangalore.

And also He is the Senior brother of Shri S. R. Rao Retired Director of Archeology and Research Department of Govt. of India and also Emeritus Scientist Marine Archeology Project, National Institute of Oceanography.

Bangalore
4.8.90

Adya Ramacharya

A Publisher's Note

Poojya H H Shri Satya Pramodatirtha Swamiji of Shri Uttaradi Math has founded a Trust named Shri Jayasatyapramoda Nidhi with the main object of fostering all-round development of the society. The Nidhi is Serving the society in a number of ways. Loan Scholarships are being given to promising and deserving bright students. Oldage honorarium is given to deserving dedicated pandits and scholars. Training camps are being organised for old and young people. Useful books are published. A monthly Journal - Shreesudha - in Kannada containing useful articles is regularly published as the organ of the Nidhi. Free Scholarships are give to the students who study Vedanta Shastras in a traditional way. Centres are being established at important places like Madras, Coimbatore, Bangalore, Dharwad and other places for promoting all-round development of the society. Several other Schemes have been adopted and are being put into practice for the general uplift of the society on a comprehensive basis.

We are now happy to present this book 'Dhananjaya' in English which has originally been written in Kannada by the eminent Historian and literary Scholar Shri Adya Ramacharya of Bangalore. The English rendering work has been done by Prof. Keshav Mutalik of Bombay Retired Principal of Sydneham College.

'Dhananjaya' is a life sketch of the great Saint Shri Jayatirtha alias Teekacharya, the pontiff of Shrimaduttaradi Math. His contribution to the propagation of Madhva Dwaita Philosophy and his lucid explanatory

style are written in letters of Gold. His works of Commentaries are entirely on the works of Shrimadanandatirtha alias Shri Madhvacharya.

He has described all other adversory philosophies and finally and throughly refuted them and has established the authenticity of Madhva Philosophy by cogent and convincing arguments. He has written the immortal commentary Shrimanyayasudha on Anuvyakhana of Shrimadanandatirtha.

This book may not give a comprehensive information of the life sketch of Shri Jyatirtha and his works. However it gives an idea of the great Saint whose contribution to the philosophy is uncomparable. We also hope that it is useful to the common Englishing knowing people and leads them to the study of the original works of Shri Jayatirtha.

We express our gratitude to Shri Adya Ramacharya, the original Author of this book in Kannada and Shri Keshav Mutalik who has rendered it in to English, and Shri. P. R. M. Desai, Vyasa Printers of Bangalore.

We also express our gratitude to Vidyaratna Prof. M. S. Katti who gave valuable suggestions and guidance in publishing this book.

S. A. N. Ranganathachar
Executive Trustee

Dr. M. M. Joshi
Chairman

Jaya satyapramoda Nidhi
Bangalore

FOREWORD

In spite of the astounding achievements of science and technology which enabled man to land on the Moon or to cause total destruction of life on earth, the scientists of today have now come to realise that there is a Supreme Power behind an unperceivable order in the universe, which the Vedantins of India had realised five thousands years ago and found solution to overcome the misereis of life.

Let us see what is reality according to modern scientists and Vedantins and whether the existence of a Supreme Power in envisaged by them. Max Born, one of the founder fathers of quantum mechanics proclaimed "I saw in it (the atom) the key to the deepest of secrets of nature and it revealed to me the greatest of creation and the creator". B. D. Josephson, the Noble Prize winner in Physics observes "The ordinary reality as perceived by the senses corresponds to classical physics. The subtler realities of the astral or celestial worlds correspond to the aspect of physical reality described by quantum physics. Finally Bh'm's unmanifest or implicate order corresponds to transcedental experience. These three experiential realities are experienced successively as one goes deeper into meditation. At first, the mind concerns itself mainly with the ordinary aspects of life. Then deeper non-ordinary experiences occur. Ultimately these give way in turn to the silent, peaceful, free from specific identifiable transcedantal experience... The picture one gets from sources like the Vedas is that our own intelligence is not something which is entirely within us. Our inspirations and so on come from a different world. We get to the quantum level (where

unmanifest order makes observable order) whould be directly the result of God's presence and works. If what Bohm is doing with manifest order can be combined with the mathematics of intelligence we will be on the way to integrating God and His domain into the framework of science" (Josephson in Singh and Gomatam 1988, 46-47).

The unpreceived order referred to by Bohm is what the Proto-Vedic thinkers of the Indus Valley Civilization have described as rta and 'sa in their seal-inscriptions of Harappa, Mohenju-daro and Lothal written in the proto-Aryan language. The cosmogeny of the Harappans, who were the architects of Indus Civilisation, had as its supreme God Arka (Fire God) who was conceived as having three forms of energy namely, fire on earth, lightning in the sky and sun in either. Hence the epithet Thridha was frequently used to describe Arka in Indus Civilization, and Agni in Vedic culture. Both were however in search of the ultimate source of energy through Yoga and meditation. This explains the depliction of Indus men and God in yogic postures on seals and in terracotta figures (Rao, S. R. I 1979 and II 1985). It is through Yoga that the Vedic Aryans realised 'Truth". L. D. Barnett in his article on the Bhagavad-gita in Oriental Review, London, observes:

"At the summit of all existence is an absolute spirit variously called Paramatman, Purushottama, Vasudeva, Iswara, Narayana, Govinda, Hari or Vishnu. But, though a Being inconceivable and above the three moods, He is not the blank, attributeless, unqualified one of the Vedanta (Adwaita). On the other hand, in to infinity; all conceivable good qualities raised to infinity; all goodness, knowledge and blessedness, that are and may be, abide in an immesurable degree in Him. He is the soul, the witness, in inward ruler of the universe. All the universe is real, for it is inspired throughout by this blessed soul. The Universe comprises two real categories, one matter and infinitely many souls; cosmically they are real. God has willed the world, wills it ever, and His Grace is to be found everywhere, by them that seek it, for deliverance from the cycle of birth, It may be found through knowledge or through austerities - Knowledge like the Sankhya teaching the eternal difference of Soul and matter, and austerity like the Yoga quickening enlightenment by closing the eye of the flesh; but in all seeking, there must rule the spirit of loving devotion (Bhakti); else knowledge and austerity will seldom avail". The most remarkable feature of the above cited article by great western scholars of Indian Philosophy is that it coincides with Sri Madhva's interpretation of Vedanta though nowwhere has he referred to Sri Madhva's Philosophy.

"In Sri Madhva's theology, Hari is Supreme, the world is real, separateness is true, the individual souls are infinitely graded as superior and inferior, and are dependant on God, liberation is self-realisation consisting in the enjoyment of such bliss as remained latent in the soul. Pure Bhakti (devotion) is the means to this end. Perception, inference and testimony are the sources of knowledge (measures of Proof) mundane heavenly. Hari is knowable in the entirety of Vedas".

But the works of Sri Madhva are too tough to be understood even by great scholars. It was left to Sri Jayatirtha to write commentaries on Sri Madhva's works in a lucid style and in simple words easily understood by common man. It is the life story of this unique scholar-

philosopher and a great devotee of Sri Hari which Sri Adya Ramacharya has written in soul-stirring style in Kannada and which Sri Keshav Mutalik has translated in equally gripping English language. Before saying more about the author of the book and its translator important questions that arise in the mind of the readers are the concepts of Karma (action) and transmigration of soul (Jiva).

Due to a curse, Dhananjaya (Arjuna) was born as a bullock (Pashu) in the service of Madhva and carried the load of sacred books. When the bullock was relieved of the curse it took birth as man in the family of Raghunatha Naik of Mangalawedha. The child named Narayana was popularly knows as Dhundoji. The animal instinct of his previous life as bullock exhibited itself when he drank water like an animal, but the learning limbed by him in his previous life from Sri Madhva gave him the unique honour of being raised by Akshobhyatirtha to the pontificate of Sri Madhva's Matha. Can such an evolution from man to animal and again man take place?

In the Vedas, Bhagavad-Gita, Bhagavata, I'sa Upanishad and many other texts evolution is conceived as the journey in time and space of innumerable living entities as they travel from one form of body to another form under the laws of Karma (action and reaction) and desire. Each living entity's degree or level of consciousness determines the direction of his transmigration. In the Darwinian or Neo-Darwinian paradign life is designed as strictly material or geologic and is made up of carbon, hydrogen, nitrogen, oxygen and other elements in minor amounts. It is further claimed that natural selection and chance mutation are responsible for generating biological forms, but the defects in the theory of evolution are pointed out by many scientists Vedanta explains that biological forms are already there. It is the living entity's Guna (quality), Karma (activities) and desires which will determine the direction of his evolutionary path. According to Srimad Bhagavatham (11.9.28) the human form of life is the turning point in the evolution of consciousness and from the human plantform he can be free from the law of Karma by practising the science of Yoga. In the words of Singh "in the Vedantic view modern science studies knowledge of matter (apara vidya). Thus one complements the other. Both categories of knowledge lead to the understanding of God", (Singh and Gomatam...). The living entity of Dhananjaya had to be born as pashu on account of his Karma when he behaved like an animal towards his brother who was the very embodiment of Dharma. But because of the association of the living entity of animal with Sri Madhva, the bullock was born as human being, and by his action he obtained higher knowledge. The association of living entities with Sattva, Rajas and Tamas determines their birth in Devayoni, Manushya and lower yoni of animals, birds etc.

It would be redundant on my part to repeat the life history and achievements of Sri Jayatirtha, which is so beautifully narrated by Sri Adya Ramacharya and forcefully retold in English by Keshav Mutalik, but it is worth recalling the honour done to Sri Jayatirtha by none other than Sri Vidyaranya the spiritual mentor of the founders of the great Hindu Kingdom of Vijayanagara. After Sri Jayatirtha elucidated Dwaitha Philosophy in the assembly Sri Vidyaranya is said to have obtained the Pandit's verdict and asked Bukkaraya, the emperor, to

ceremoniously honour Jayatirtha by bestowing on him the title of 'Teekacharya'. A tremendous ovation accompanied the announcement. Jayatirtha's work were taken out in procession. The greatness of Sri Jayatirtha's works and his contribution to the growth of Indian Philosophic thought are appropriately expressed in Jayatirtha Stuti of Sri Satyapriyatirtha (see p. 75 ff). The lovers of Indian Culture and philosophic thought must be grateful to Adya Ramachar for writing such a scholarly work as Dhananjaya. He was inspired by the great Guru himself.

The scholarly translation of Dhananjaya (Kannada) into English by Sri Mutalik will enable to non-Kannada knowing scholars and public to appreciate the great contribution of 'Sri Teekacharya' to the proper understanding of the spiritual greatness of India in general and Dwaita Philosophy in particular. The author and translator deserve to be congratulated for narrating the life story of a great philosopher-saint in a simple but attractive style.

-S.R. Rao.
Emeritus Scientist,
Marine Archology Project,
National Institute of Oceanography.

Bangalore
4.8.1990

Author's Introductory Remarks

Life moves on like an unfathomable river whose source and the final confluence one finds difficult to comprehend. What exactly is the purpose of life? Holy sages, seers and great visionaries have been trying to unravel life's eternal puzzle. Life and death, beginning and the end have still passed beyond human comprehension.

What are, after all, life and death? What stands beyond these? We mortals have been witnessing just the stark results of birth and death without realising their mystery. Finally, defeated and battered we take recourse to saying, "This after all is the handiwork of the Lord" and carry on our routine.

A newly born child drinks its mother's ambrosial milk and sustains itself. Its crying turns itself into joy which is expressed while feeding and later in expressing its feelings in lisped talk. These are the early scenes in life's drama. As consciousness develops the grown-up likes to view the world around him and evaluates the happenings in relation to his existence. The experienced dreams and thoughts are tried to be transformed into life's realities. That makes him youth's intimate friend. Youth's aspirations, prestige, imagination appear to be of great significance. The world esteems those who, during this period, view the world with a controlled and balanced approach. Level headedness earns them great respect and admiration.

Like youth the stage of a householder is the next significant step. This stage may drag the refined youth back to narrow, selfish fields. "My family and myself, my environment, my neighbours and my country, my likes and dislikes" -

thoughts like these will pull man back to enjoyment. The householder tries to establish himself first, only later does he try to be of help to others. For this reason the householder's stage is considered to be very important. There are possibilities of developing one's self-centredness; there are, however, areas of self-less altruism, too. it would not be inappropriate if this stage is considered to be life's vital development. Perhaps, the great sage Vedavyasa created Dhananjaya or Arjun in order to explore the truth of the householder's stage.

Man's life is a conflunece of intellect, body and emotions. World's living force is considered to be air (breath). Soft waves of wind do please everyone. The soft wind turned into a blast becomes unbearable. Base desires are a typhoon and the one caught in it is blown off. Dhanajya is a depiction of man's total dependence.

The illustrious Pandava, Arjuna, was fortunate enough to have the support of Lord Krishna during the entire span of his life. He, therefore, became an invincible hero. Still deep down in him were his desires, enemies of himself, which with the Lord's blessings he removed. Still those desires reacted adversely and compared him to be reborn. The past haunted him in many births and rebirths. Life's wonderer's life-story, though sad, is interesting. Dhananjaya is that saga of sorrow.

Because of a curse on the battle field of Kurukshetra Arjuna was reborn in the Kaliyuga. he became Acharya Madhva's bull. he, as a bull, lived with the preceptor carrying the teacher's holy books and used to sincerely listen to his teachings and discourses. Then Arjuna took his birth as Raghunathrao's son to be initiated into Sanyasahood by Shri Akshobhyatirtha and later became the redoubtable Teekacharya, the world-renowned commentator on Madhva's writings. The present book tells the story of Arjuna as a bull, then Dhundiraja who turned himself into Jayatirtha. Such

stories of life's varied forms and scenes are indeed rare. Parapsychologists accept these as natural.

Jayatirtha's contribution to the propagation of Madhva's Dwaita Philosophy and his lucid explanatory style are written in letters of gold. there are, in Sanskrit, very few works comparable to his writings. Commentaries galore have appeared on Jayatirtha's own commnetaries. I have not undertaken to evaluate Jayatirtha's commentaries; I am neither equal to that job nor competent. My effort is to narrate the beautiful story of the teachers' life because there have been very few books on his enchanting life. I have collected only a few available historical documents on Jayatirtha's life. I have used the Mahabharata incidents and have entwined them with the available contemporary records. The political, social and religious environment of the period stands as a backdrop. I have, in my own way, reconstructed a bridge between mythology and history.

Jayatirtha spent his last days at Malakhed or Manyakhetaka. The Dasas have sung his praise. this town is today a religious place and is situated in Gulbarga district in Karnataka. Jayatirtha was born at Mangalwedha, made holy by the saint poet Chokhamela. It was he who was Jayatirtha's contemporary and was employed by the Deshpandes of Mangalwedha. The noble Kanhopatra, too, belonged to the same place, so was Damajipant. This town is on the border of Karnataka. I was involved in writing about Jayatirtha by Shri Pagadi Setumadhavarao, Retired IAS officer and wellknown historian. it took four years for me to collect the material. I then sat at Malkhed and inspired by the merit of the holy sage started writing the book. it was, perhaps, the sage who goaded me to write giving, at every stage, new ideas and new perspective. I travelled extensively and through my friend Shri S. R. Rao, the famous Archaeologist, I studied about Anahilwad and

then visited Kashi, Delhi, Kurukshetra and ShriRanga and Yaragol. I have collected the relevant photographs. I have in Dhananjaya presented the real story without ego or personal aggrandisement.

Jayatirtha's philosophy was studied by Shri Raghuttamatirtha who bestowed on my family the title of Adya (The First). It was he who showed me the right path when I started writing the book. I firmly and humbly attribute the fulfilment of writing the book to Shri Raghunathatirtha. My debt to him is indescribable

Being neither an avowed scholar nor a known author, I may have made a number of mistakes in the book. I shall be happy to rectify them. I got the typed copies of my book read by my intimate friends - Shri K. Jayacharya (K. A. S), Shri N. N. Kathavi (I. A.S), Shri Guttal Shrinivasacharya, Senior writer Shri Raobahadur, Shri Korati Shrinivasarao, Shri Aralumallige Parthasarathi, Shri Manavi Gururajrao, Shri Murgod Krishnadasaru. Some experts were printed in "Sandarshan". When I thought of including in my book the section called "Dwasuparna", I sought Shri Guttal Rangacharya's help. While printing and published this book I deem it my duty to express my gratitude to all the people who helped me.I am grateful to my revered father pandit Adya Seturamacharya and to Shri Padaki Ramachandra Rao (son of the late Padaki Gurunatha Rao) who bore the burden of helping me in my work.

It was possible for me to publish this book in a neat, attractive way because of a grant from Tirupati Tirumala Devasthan whose Executive Officer Shri P. V. R. K. prasada Rao, I. A.S and my young friend and Special Officer of the Dasa Project, Shri K. Appannacharya and the Editor of "Saptagiri", Shri Subbarao and its Assistant Editor, Shri Shrinivasan and all the committee members encouraged me in my work.

As I finished writing Radheya and Dhananjaya, my mind pinned itself on the Mahabharata's Bhima. I am thinking of writing on him making my hero Bhimasena in the Book "Rajadhiraja". I seek the readers' blessings for my work.

I thank Shrimati Seetabai and Chi Vijayala Laxmi and Chi Dwarakanath who helped me in my writing.

Finally, Shri P.S. Kumar provided for the coverpage an appropriate sketch and the printers did their job well. I sincerely thank them.

Adya Ramacharya

Bangalore
11-7-82

Address of the Author

Shri Adaya Ramacharya
Historinan and Journalist
No. 14, Syndicate Bank Staff Colony
BSK III Stage, IV Phase, VII Block
Bangalore - 560 085

The Translator's plea

Being initiated into the beauties and marvels of the Sanyasis or Yatis and the indefatigable Dasas, I had the good fortune of reading Mr. Adya Ramcharya's Dhananjaya in Kannada. I read i t in a fast moving Poona-Bombay train with all the constraints -privations- of present-day railway travel. The usual lush fields, the after-monsoon green hills of Lonawala and Khandala and the mind titillatng stories in the socio-political magazines did not catch my attention that day. My eyes were rivetted to the pages of the book, my mind suddenly air-dashed to Shri Udipi, Lord Krishna, the temples around the divine Shrimad poornaprajna. Nothing would move me from the book. Dhundiraj drinking the river-water on horse back, transported to his animal life at Udipi and further removed to the Kurukshetra battle-field. Every idea was fantastic, every scene flashed before my mental eye and made me look small in the presence of the old holy people who physically and metaphorically were removed miles and miles away from an ordinary creature like me. Anyway I finished the book. looked around thinking that I would earn the great souls' blessings.

Life's trivialities began and temporarily I submerged my attraction to Dhananjaya. I had it but in a semi-conscious state. "How can I recall", I said to myself "the glories of Jayatirtha and the Dwaita Philosophy? I must translate the book into English for a larger reading?" I decided to contact the writer who was not known to me and whom I had not even seen. But as my fortune was ruling, I could meet him Bombay and that, too, at a discussion on the Dasas and at a holy place, Satyadhyana Vidyapeetha. Adya unhesitatingly blessed my idea of translating the book and went out of his way to support me in all ways. That is how this appears now, a translation of

the original Kannada, Dhananjaya.

Translation is a difficult literary path. It is more difficult in English than in other Indian Language. Concepts are different, practices - especially of religion - are alien and the smooth narrtive in Kannada or the Indian language gets "staccatoed". Detailed histories of towns and kingdoms appear to be burdnesome. The translator has to walk on the tight rope in his choice - he has to reject a few passages and add an atmosphere or milieu that should heighten the original narrtive. The translator hopes that no injustice is done to the original writing. the translator humbly prays to Shrimad Jayatirtha to accept the translated life-history and bring solace to all men and to the author, the translator and their families.

The translator expresses his gratitude to the author, Mr. Adya Ramacharya, for his generous gesture in granting permission to translate. Gratefulness is also due to the translator's son, Venkatesh, who read the typescript and made valuable suggestions, and daughter-in-law Rajanigandha, who untiringly wrote down the translator's dictation The books beautifully typed by Mr. B. G. Ubhare of SNDT University. he deserves the translator's thanks.

Keshav Mutalik

Salututions:

Sincere solutations to Paramapoojya H. H. Shri 1008 Shri Satya Pramodatirtha Swamiji of Shimaduttaradimath for their blessings.

And Sincere thanks to:

★ Shri Keshav Mutalik of Bombay for having translated my book Dhananjaya into English;

★ Shri. S. R. Rao of Bangalore for having given a forword to this book.

★ Dr. M. M. Joshi, Chairman and Shri S.A.N. Ranganathachar, Executive Trustee of Jaya Satyapramoda Nidhi founded by H. H. Sri Satya Pramodamtirtha Swamiji of Shrimaduttaradimath, for having consented to publish this book through their trust.

★ Authorities of Tirupati Tirumala Devasthanam Trust for financial Aid.

★ Shri. P. R. M. Desai, for having printed on behalf of Vyasa Enterprises, Bangalore.

Bangalore
4.8.90

Adya Ramachar
Author.

CHAPTER ONE

Like today there were two major fractions in the Dwapara Yuga (epoch) and these two were considered to be major forces. One group was led by Rukmi, Jarasandha, Kamsa and Duryodhana and the other by Krishna, Vidura, Uddhava, Satyaki, Drupada and others. Duryodhana and others of his faction aspired to annex all small and big kingdoms and rule a monolithic empire. Vidura, Bheeshma and others of the group cared for the welfare of the subjects and strove to establish peace, prosperity and progress. One group was labelled as pro-Pandavas and the other anti-pandavas. Starting as a family feud the matter assumed huge proportions and ultimately resulted in the war of Kurukshetra.

The seed of poison that spread itself wide and thick on the battlefield of Kurukshetra was, perhaps, ingrained unawarded in the mind of the Kuru family head, Dhrutarashtra. After undergoing the torture of twelve years of forest-abode and a year's residence incognito the Pandavas sought the help of Lord Krishna to undertake mediation. The Pandavas wanted no glory, pomp and power; all that they wanted was a quiet life even in five small villages. Even this modest demand of the Pandavas could not be granted despite Krishna's mediation. The failure foretold what the future destruction was, what human sacrifice there would be. The coming holocaust was writ large.

War, after all, submerges thinking, mental alertness and values of life. It rules supreme over politics, social order, economic stability and dictates its own terms. War, despite its destructive power, has remained a part of one's life. Here, the

family feud assumed huge proportions of destruction because it involved in it eighteen fully equipped battalions (Akshohini) (Akshohini is a large army consisting of 21870 chariots, as many elephants, 65610 horses and 109350 footsoldiers).

Even then a war, like earthquake, famine and floods, appears to be a natural phenomenon. There may be reasons but the destruction is unimaginable - hence the politician's and leaders' constant efforts to avoid a war. One cannot believe that in the Dwapara age leader did not comprehend the destructive nature of war. They did try to avoid it. At the same time they had to establish the rule of law, the principles of life. War was inevitable to justify the ways of truth and so had to be fought. So, death in war was a way to heaven. With such an idea the battalions fought on the field of Kurukshetra. Lord Krishna was installed as the high priest for the great sacrifice with Arjuna as the performer. The sacrificial material was in the form of the soldiers. The weapons of war were the "mantras" (incantations) to invoke the sacrificial gods. The battle-cry was the Vedic song and the pandava leader, Dharma, was the sacrificial beneficiary. Chariots, elephants, horses and the flags were the sacrificial animals. After all, should not an animal be sacrificed for the successful performance? For this the animal was Duryodhana and his ilk. It was thus an extraordinary sacrifice never performed before and not likely to be achieved in future.

In the midst of the ocean of the two armies stood the chariot bearing the flag of Hanuman. The smiling Krishna was the charioteer. When Arjuna saw the field from his chariot all that he could sight was a host of chariots, elephants and horses. In front of his chariot were the warriors, Dronacharya, Kripacharya and other elders of the family, all ready to fight. Arjuna was touched to the core. These seniors had brought the orphaned Pandavas to the palace to protect them; they had taught them the skills of archery, had worried about their

safety when they were supposed to have been burnt alive in the palace of was and these elders firmly believed in the infinite supremacy of Arjuna as a warrior. "What" said Arjuna, "am I to do now - fight a battle with my own revered seniors?" He approached Lord Krishna, immediately, and said, "Krishna, I don't ever want a war. I want no glory on its account." Arjuna dropped his weapons and sat down dejected and dispirited. Krishna knew the turmoil Arjuna was in. He knew Arjuna's tragic circumstances. Said he -

prakratehe kriyamanani
Gunaihi Karmani Sarvashaha
Ahuankara Vimoodhaatma
Kartaahamiti Manyate
Mayi Sarvaani Karmaani
Sanyasyandhyaatma chetasaa
Nirashinirmanmo Bhutwaa
Yuddhaswa vigatjwaraha (Geeta)

(Arjuna, all our activities are controlled by the Lord. The ignorant and the egotistic wrongly believe that everything is done by they themselves. The people who philosophically renounce the action-generated ego and attribute their actions to Me and accept grace are my devotees. They are the worthy lot. So, Arjuna, give up your infatuation of your capabilities, leave all the consequences of your actions to Me and start what you have to do).

Arjuna was blessed by the advice and felt that he had almost seen the multifaceted Lord's infinite creation shown in his mouth. The darkness of ignorance that had enveloped him evaporated and the battle was launched by the blowing of Devadatta conch. The roar spread to the entire battlefield.

The battle-cry rent the air, warriors clashed, corpses started rolling down and the maimed and the injured screamed

piteously with pain and near-death. As the soldiers clashed blood started flowing in rivulets. All human values were thrown to the winds, culture civilization were dead and buried deep. Who, on earth, can alter the commands of destiny?

One day when the severe battle was raging, suddenly Krishna, who as Dharma's chariot withdrawing from the field, beckoned Arjuna to follow it. Arjuna was frightened and felt for his brother's safety. He requested Krishna to lead him to the camp. Dharma was wounded, blood was dripping, tired and exhausted he was fainting. With Drupadi's care and first -aid, Dharma could regain his consciousness after some time. As he opened his eyes he saw in front Krishna and Arjuna. "Has Karna been killed?" he asked eagerly. "No." "Then, " . . . "Brother, now Bheema is fighting with him, Since I saw you going to the camp, I thought of meeting you." Hearing Arjuna's words, Dharma was redhot with anger. with trembling lips he shouted - " Fie upon you and your Gandeeva bow. You have insulted Shiva who gifted you the weapon. Why should you bear the title "Gandeevi' when you have failed to use it? Better humbly submit it to Lord Krishna. Get away from here."

Arjuna was already battle -exhausted. He was in no mood to listen to his brother's insults. Also, he had vowed to destroy the person who insulted "Gandeeva." Recollecting his vow he drew out his sword and rushed to kill Dharma. Drupadi ran in front of Dharma to protect him. Krishna firmly gripped Arjuna's raised hand and burst out, "Are you a man or a beast to raise your sword against your senior and respected brother?" Arjuna suffered the ignominy of listening to the word "brute" (beast) uttered by Krishna in the presence of Dharma. The curse stuck and the consequential suffering had to follow. Who can alter the Lord's wish?

The fury of the battle raged unabated. Bheema was pining for a meeting with Dusshasana and his wish was fulfilled when

he saw him one day. His dream came true; was jumping with joy at his adversary's sight. Both fought a battle for Gods to see. Bheema pushed him down, remembered the insults of the past, recollected the injustices done to the Pandavas and sat on the enemy. " I am the power; if there by any come and save this wretch," cried Bheema. No one could dare the roar of Bheema. Soliders started moving away to a safe distance. Bheema hit his enemy pounding Dusshasana's heart. The heart was broken, blood started oozing out in a jet. Bheema called Drupadi and with the enemy's precious blood annointed her knotted hair.

Bheema, the terrible, reminded Arjuna of how their mother was once breast-feeding Bheema and how he slipped and broke the boulder on which he fell. This was what their mother told. Bheema played with wild animals holding their ear and tail and lifting tigers, lions and huge elephants. It was he who carried all brothers and mother from the house of wax when it was turned to ashes. Being grateful to Lord Krishna who cautioned him of the future disaster, Arjuna sadly went back to his battle camp.

The Mahabharata war ended, indeed, when Duryodhana died. The battle field was a huge area strewn with dead bodies, broken armaments and severed limbs. It looked like a child's collections of broken toys. The Pandavas started moving to Dwaipayana lake when the last of the Kauravas was hiding. Bheema showered a heap of insults to get his quarry that had disappeared. No longer could Duryodhana bear Bheema's insults; he rose from the lake, fought with him fell down grievously wounded. The Pandavas left the enemy and moved on triumphantly to their camp. The wounded soldier waited for Ashwatthama to arrive to console him.

The war ended, - the eighteen-day war-; the chariot driven by Krishna reached the spot where it had stopped in the beginning. It was the holy spot where the Geeta was preached.

"Arjuna," said Krishna, "alright from the chariot". Arjuna was surprised. He had seen the total destruction of the enemy. "Who would now rule the world," he thought. Addressing Krishna Arjuna wanted to know how the Charioteer would so quickly forget his duties. "How could you", he said, "ask me to get off the chariot myself when you, a s a charioteer, are expected to help me alight it? What an insult to a great warrior?" The conversation was heard patiently by Hanuman who was sitting in the flag of the chariot. He could no longer contain his laughter. Arjuna was further insulted. "Who is this monkey to laugh at me?", he said. Hanuman laughed louder and louder and finally said; "Arjuna, you are a brute. You have to suffer the consequences of your 'Karma'. Hanuman flew into the sky, the chariot burnt and the horses went into the ground. Agni took away his chariot and the mother earth received back the horses. Arjuna was an invincible hero. But the word "brute" stuck as a curse. He has to expiate the sins of ego, arrogance and misconceived glory. He was therefore born as a bull to serve his master, Shri Madhvacharya and learn the scriptures to shed the past sins.

The war took the toll of eighteen Akshohini warriors and now expected the death of Duryodhana. But he did not want his family to die; so he requested Ashwatthama to beget children by Bhanumati (Duryodhana's wife) and continue his line. Duryodhana sought the promise and died. The task was formidable. To install the would-be prince as Kuru King, Ashwatthama had to destroy the entire Pandava family. Krishna protected the Pandavas and their race in King Parikshit and retired to Dwaraka. A few days later the pandavas ruled as Kings though for a short period. They heard of Krishna's disappearance and having installed Parikshit as the King retired to the forest and then to the other world.

The land was ruled well and for some time the influence of

Kali's evil eye was averted. But Kali, too, has to have his sway. Violence erupted, justice, fairplay were thrown to the wind. Religion and philosophical areas were a mockery. Buddha, Charwaka and other religious leader spread the message of nihilism and the utter uselessness of the worldly life. May-awada or the belief that the world is an illusion was spread by many religious preachers especially by Shankaracharya. "Brahma Satyam Jaganmithya Jeevo Bramhaivanaparam" (Bramhan, that is God is the truth. This world is an illusion and individual and God are identical). Shankaracharya started teaching these principles which are the Buddhist tenets in disguise. Buddhism spread to neighbouring countries like Sri Lanka, Burma, China and Japan. But Buddhism had hardly any foothold in the country of its origin. Shankaracharya's thoughts were openly discussed, spread in the same pristine form or modified and retaught. "Janmana Jayate Jantuh Karmana Jayate Dwijah" (A living creature is born in a natural way but it becomes a Brahmin by its action). This was enunci-ated by Ranamujacharya. He made a distinction between "Chit", "Achit" and "Eshwara". Even though Ramanujacharya accepted the "Dwaita" (Dualism" he inclined more towards Shankaracharya in his ideas of attaining final release from the cycle of birth and death. Therefore his principles are known as "Vishishtadwaita". Both the Acharyas toured India and con-centrated on the South. Madhvacharya who propagated the "Dwaita" philosophy was born in Karnataka. Before him many other philosophy preachers wrote commentaries and spread their principles in India. Madhva rejected all the prevalent thoughts and established "Dwaita" school and said; "If man wants permanent peace and prosperity and eternal bliss, he must surrender himself to God by his devotion and service". His is the last school of thought because he arrived on the philoso-phy scene 101 years after Ramanuacharya.

THE DECCAN AND PARASHURAMA

The coastal region from the north to the mid-south on the West is called "Parashurama Kshetra" because, it is believed that Parashurama reclaimed the coastal land and brought Brahmhins from the north to rehabilitate there. Living in this region was a poor couple named Madhyageha Bhat and Vedavati, so poor that they could not afford its newborn with enough milk. A maternal uncle, therefore, gifted a milch cow to feed the bay. The entire region was god's lush and green creation with banana, mango, coconut and cashew trees. It was sylvan in beauty and charm. Plenty of ponds, water streams gurgling with crystal clear sweet water. it was in the lap of nature that the child, named Vasudeva, was brought up. Near the house was unfathomable forest, tall sky-kissing trees and wild animals making it dreaded and death-revealing. Vasudeva, the truant boy, used to roam about in the forbidden forest, all alone, sitting to meditate and immerse in the beauty of nature. One day the parents were worried because Vasudava was indeed missed. They prayed to the nearby Ananteshwara of Udupi, for their son's safe return. Here was Vasudeva returning alone behind his cowherd companions. With their neighbours the parents rushed out to meet their son who was returning home with a bull in tow and playing with the bull's tail. The parents meditated on the family diety to express their gratitude. The mother eagerly ran to embrace her son. It went on for several times.

One day Vasudeva after obtaining permission from his parents with great difficulties accepted "Sanyas" from Achyutapreksha. The Guru had initiated the young disciple into asceticism. The parents were consoled by Vasudeva.

In the first Avatara, Hanuman was born as Rama's servant and disciple, in the second, he was Bheemasena serving Lord Krishna, and the same Bhima was now born as Vasudeva and

become a Sanyasi, re-christianed as Anand Tirtha and had devoted himself to the service of Shri Vedavyasa. It is for this reason, he is described as

Prathamohanumaannaama Dwitiyo Bhimyevacha
poornaprajnaha Tritiyastu Bhagavatkarya Sadhakaha

During the period, in the regime of Purnaprajnya, Arjuna had to surrender himself to the service of God to expiate his sins. Bhima and Arjuna of the Mahabharata period were reborn as Madhva and the beast (bull).

It happened one day that Madhvacharya was teaching his disciples the prominent among them being Padmanabhatirtha, Narharitirtha and Madhavtirtha. All these had embraced asceticism. The lesson continued and , not far away, was standing the bull that used to carry the Acharya's holy books. It was the custom that the bull would sit a little away from the disciples and would carefully listen to the Acharya's teachings. That day, the Acharya discussed the importance of man's release from the worldly attractions and also acquiring the knowledge of the other world far beyond the ken of common people. The Acharya further discussed the genesis of life and death, life beyond death and other metaphysical problems connected with the world. What ultimately was the solution to the total release of man from world? The Acharya suggested two paths to the real understanding of the problems - (1) an acquisition of knowledge and (2) a total surrender to the will of God. He said :

Santatam Chintayenantam Antakale Visheshataha

and asked everyone if they had understood, the complex philosophical problem.

The Acharya occasionally used to turn around the disciple and also the bull. He could notice that the bull would nod its head to indicate that it understood and surprised everyone by

its super beastly powers of understanding complex philosophy.

The disciples were first amused, later they ignored it, but finally disliked the Acharya's attention more to the bull than to them, human disciples. "How come that the teacher respects the bull more than he teaches us", said all the disciples. They even wished for the bull's death by serpent bite to get the teachers' full attention to them only. The disciples thus, first covertly and then overtly hated the bull and disliked their teacher's attitude to it.

The rain started as usual and the wild animals were happy to gambol in green vegetation, but were a little disturbed because of the heavy rain and gusty wind. There were frequent streaks of lightening almost vyingwith the sun's rays in their light and attraction. To Anandatirtha was clearly visible what was going on in the minds of his disciple. He smiled at their ignorance but was happy to know that the time had come, almost knocking at the door, for the beast to attain its final release. Events take place as planned, though man thinks that he is responsible for them. The disciples' inner hatred of the bull almost leading to its death-curse was now reaching its final stage in the death of the animal. That day arrived when at one of the teaching sessions in the temple, a black cobra suddenly emerged from inside and threatened the disciples but straight-way bit the bull and disappeared like a magician's trick. The bull had poison in its body and, as nature would have it, started struggling for life. when it looked at the Acharya with a sad face, he got up from his seat and stroked the bull with love uttering the "Dwadash stotra". Each canto was recited till the twelth was reached to the utter amazement of all the disciples who were standing at as safe distance watching everything that was happening before them. "Who do you think", said the Acharya, "was this great soul suffering in the form of a bull? Can any one of you by your wildest imagination understand who the great

man was born as bull in order to undergo past sufferings?" He asked the disciple to see the bull carefully and to the dismay of all they could see the form of Arjuna assuming the shape of the bull. All the disciples prostrated before the Acharya and begged for pardon for their foolishness. The Acharya smiled at the ignorant disciples who now wanted to know the previous history of the Bull. The Acharya accepted the entreaties and retold how Arjuna proved himself to be one of the world's great warriors, how he destroyed the Khandav forest, how he behaved bloated with arrogance and how finally he was cursed to be a bull. The Acharya further assured that in the very next rebirth, the bull would be born as a great commentator of Madhva philosophy. That was the day when the disciples really felt the greatness of the bull, and also understood their teacher's extraordinary powers of perception -

Prathamastwarjunonaama
Dwitiyo Vrashbharshabhaha
Teekacharyaha strityastu
Hanumatkarya Sadhakaha

(First was born as Arjuna, then was reborn as a bull, in the third birth he was Tikacharya enjoined to the work of Hanuman or Madhva.)

THE STORY OF MALAKHED

The saga of the holy village, Malkhed, Manyakhetaka of old deserves to be writ in letters of gold. This village had the greatness of being associated with many eventful happenings, From the sixth to the eight centuries this place held the banner of Karnataka aloft and earned a name for itself. The Chaulkyas of Badami and of Kalyan considered Malkhed as an important link in history. With the disappearence of Badami Chalukyas, the Rashtrakutas were attracted to the village and Manyakhet, the present Malkhed was made the capital city. Great kings were coronated and many warriors made Malkhed their favour-

ite abode. During the period of the Rashtrakutas, one of their descendents, named Govinda, was coronated at the capital and became an illustrious king and defeated many kings of the south - pallavas, Pandyas, Keralas. He became the subject of high praise and respect. His son extended the kingdom from Cauvery to Godavery, and was named amogha and his period namely 814 to 878 has been praised as a golden period of art and culture. Poets like Nrupatunga who himself was a king flourished during this period. In fact, Nrupatunga himself was a king and established himself as a formidable ruler. From the historical books, from the writings of poets and travellers, today one can gather a mass of information about the growth and glory of Malkhed. After Nrupathunga, Malkhed was ruled by his descendents until 973 A. D. When the Rashtrakuta empire was taken over by the Chalukyas, the capital was shifted from Malkhed. However, the rule of the Rashtrakutas was culturally and historically very important because it boasted of great kings and warriors. They earned famous titles for themselves and were considered to be invincible. Legend has it that to worship the goddess of kingdom and wealth, the king cut his toes and surrendered them as offerings to the goddess. The glory of the Rashtrakutas was praised by even foreign travellers in no ordinary terms.

During the reign of Nrupatunga, Malkhed started developing stage by stage and later a cantonment was established at Dandoti, near Malkhed. A little way from the place, at Sedum, which now is a Taluk place and was then called Sedumbipura, three hundred pandits and scholars were engaged in religious teaching and philosophical researches. A bird's eye-view of the old documentary evidence will convince even a casual reader that Malkhed was an important city of that area.

In the historical game of chess, Malkhed has its own ups and downs and transfers of its possession. After the Rashtra-

kuta it was taken over by Bahamanis, transferred to the tribes of Surapur, then controlled by the Peshwas and later by the Nizam. Finally, it became a part of Karnataka State. It is today in Gulburga District and has assumed the status of a religious place. However, even today, the dilapidated relics of history attract the visitor and old temples of Anjaneya, Madhav and Gopalkrishna, along with an old mutt belonging to Uttardi Mutt arouse pious feelings in the visitor. Malkhed has ruined forts on one side and on the other a small river named Kagini flowing near the village. The river, too, has a hoary past. It is believed that an old Rishi gave birth to the river, like the river Cauvery, and established a place for penances. The story of the river, centres on Agstya, who, after perambulations in the North, came down South with his Kamandalu (Water jug) filled with the water of the holy rivers. When he reached Anatagiri, he started his penances when the presiding goddesses of the rivers represented in the Kamandalu were eagerly vying with one another to join the sea. Indra watched the struggle of the goddessess and transforming himself as a crow knocked the Kamandalu. The water that flowed as result was therefore called the river Kagini.

Black alluvial soil spreads on both the sides of the river and makes it look life a streak of lightening in a mass of black clouds. No surprise the white river drawn like a chalk line on a black slate is rightly called Kagini.

Going back to recent history, Malkhed was made an important place by Dhananjayatirtha and his ancestors. Later Anandatirtha's chosen disciple, Shri Akshobhyatirtha made pilgrimages to the place for peace and tranquility. No wonder, his disciple; Jayatritha selected this place as permanent abode. Later Raghnathtirtha spent his last days here. The place was made a centre of learning by the visits of Shri Raghavendratirtha and very recently by Satyadhyanatirtha. The place

once known for valour and empire building, later transformed itself into a holy place of pilgrimage. Scholars still seek the blessings of the immortal Gurus and even today every year on the Ashdha Bahul Panchami day, hundreds of Dwaita philosophers assemble here to pay homage to Shri Jayatirtha.

THE DESHPANDES OF MANGALVEDHA

In the vicissitudes of the history of the South, the areas around the present Marathwada, Bijapur and Ahmednagar changed hands from one ruler to another. When Devagiri was subjugated, several small and big rulers took possession of the areas and established their own power. The Bahamani empire controlled a large province and systematically collected land revenue and established their supremacy. Hasan Gangu Bahamani appointed Deshmukhs and Deshpandes to supervise the vast kingdom. One of the officers was Narayan Nayak who earned the title of Deshpande. He made Mangalwedha his head-quarters and controlled 32 villages. These were the ancestors of Jayatirtha. The Deshpandes built a fortress around Mangalwedha which became a leading centre to supply food grains to the Bahamani kingdom. Revenue was collected mostly in kind and food warehouses were always full with essential food grains. addtionally, the Deshpandes established a training centre for war horses and other soldiers. The Deshpandes had to supervise the army in general, to look after the welfare of the villagers under their control and maintained temples and followed religious practices. They had to look to the material and spiritual well being of the people under their charge.

Men at that time wore shirts known as "bagalbandi" and a heavy turban on their head. Coarse cloth was wrapped around their body and everyone wore a piece of cloth on the shoulders. On ceremonial occasions, such as Darbar etc, they carried a sword and the lower people with a stick. They used to cover

their feet with leather shoes to protect them. It was a practice not to visit a dignitary or a temple empty handed. Women. it is recorded, wore nine yard saree and a blouse and covered their body adequately. Married women adorned themselves with gold oranaments and flowers and put a distingushing mark on their forehead. Men and women did not mix freely. However, advanced community women were exposed to music, dance and study.

When Narayan Naik Deshpande died, his son Raghnathnaik took over the control of the Jahagir. Raghunath Naik's wife, Rakumai, was known for their piety and both husband and wife were praised for their simplicity and generosity. They had all the wealth and power, but had no children. The pious couple made several visits to Pandharpur, fasted on religious occasions and prayed to God for children. Rakumayi always dreamed of being called a mother and considered her life to be worthless without children. The couple found its life to be futile without children; and without someone who would bring joy and happiness in the family. The couple surrendered itself to the service of Vitthala and had faith in the blessings of the Lord. The prayer was heard and the request was granted. Rakumai became pregnant and was expecting the arrival of a bonny child for which the couple was waiting for many years. On an auspicious day, she gave birth to a male child and the occasion was celebrated on a grand scale, when servants were honoured by valuable gifts and sweets were distributed in the entire area.

Mangalwedha was a fertile land and supplied great wealth and intellectuals to the kings who controlled it. Today it is a part of Solapur District and almost touches the border areas of Karnataka. The wealth of the area was responsible for the power and authority of the Deshpandes. Naturally, the birth of the long-awaited child was not for the joy of the family alone but for the entire community.

The child was named Narayana after the traditions of the family but was called Dhundoji which became more popular with the people. Dhundoji usually is corrupted to abbreviated names and for the convenience of addressing the person, the shorter name gets stuck in the minds of the people. Also a rare arrival in the family is given the name of hard natural objects such as stones and boulders, with the fond wish of long life like the object named after. Dhondoji which means a stone, was purposely given to the child. Later when the child entered into manhood, it was respectfully called Dhundo Pandit or Dhondopant.

Dhundoji gradually passed his early years of childhood in the company of servants and young playmates and became a synosure of everyone in the family because of his extrordinary beauty and sweet appearance. The lisping child grew into a boy fit to undergo all the accepted rituals. The lisp was later replaced by clear pronunciation and the child was considered fit for early school education. The kindergarten training was given at home which later on extended to Arithmetic., day-to-day use of language and familiarity with the almanac. Prayers and invocations were learnt by heart. Thus, the child was given early elementary training.

At eigth, Dhundiraj was fit for the ritual of Bramhacharya. So the "Thread ceremony" was performed with great pomp and glory. The child was under the control of the teacher and his lessons were given either in the schools or in temples. All matters concerned with administration, family life and the general undestanding of the world formed the syllabus of the child. At a later period, the boys were taught horse riding, fencing and wrestling. All these important physical and mental activities certainly formed an important part of a boy's training in those days.

The senior Deshpande, Dhundoji's father, used to take his senior son along with him to the viallages, introduced him to his people and made him undergo practical training in farm-management and also in village administration. Since, the Deshpandes had to look to the welfare to their farmers and to solve their problems, the young Dhundiraj had to be familiar with his village folk. The boy imbibed in him the qualities of a leader because of his understanding and intelligence had became a handsome youth loved and respected by the people. It was, therefore, for the young man to marry and since children those days were married at an early age, Dhondiraj was approached by many influential people to establish marital relationship. Many parents of girls were eagerly waiting for their daughter to be selected as a bride. Finally the choice fell in Bhima, the young daughter of Desai of Kuppasagi. Bhima was eight years old, very beautiful, simple and totally innocent. The marriage was celebrated on a grand scale and was attended by thousands of people. Gifts were exchanged. Many pedigreed horses, cows and bullocks were given as gifts to the boy along with the gifts of valuable land. The family of the Deshpandes had nothing to ask for because it was fabulously rich. The parents of the boy and the girl considered themselves to be blessed because they had a boy to envy and a daughter-in-law to be praised to the skies. The two families were waiting to have many additions by the arrival of grand children.

Raghnath Naik was one day summoned by the Bahamani King. He had therefore to go to Gulburga in the hot sun because he had afterall to obey the orders. As he left his area and as the man in authority was absent, dacoits and robbers let loose their nefarious activities and started looting the villages. The villagers did repel the attack but fell short of adequate arms, training and strength. They had therefore to run to their master for rescue. It was on this day that Dhundiraj was examining the accounts of his family when the message of the villagers was

delivered to him. Many wounded and miserable villagers begged for protection. It was the duty of the son, in the absence of his father, to protect the people in his charge. So like a flash of lightening everything was ready - horses, warriors, cavalry - and a big army of soldiers was led by Dhundiraj to humble the robbers and marauders. The army entered the forest and confronted with the looters and robbers. They were overpowered. Many destroyed and all that they had taken was recovered. It was a victory for Dhundiraj because it was for the first time that he fought such skirmish.

The villagers were happy, all arrangements for their rehabilitation were made and Dhundiraj decided to go back to his residence.

It was Vaishakh, the second month of the Hindu year, harbingereding the onset of the summer heat, dust and the resultant fatigue. Dhundiraj's passage home was through a thick forest where at night trees stood as dark devils beleaguring the encroacher. The strong winds waved the branches to their creaking ache and the dry leaves rose up and fell down like chirping sparrows flitting to touch the sky only to return after a five feet adventure. The groaning wind and the parching heat made the traveller a slave to a search for water. Dhundiraj was indeed tired; the previous night's fight made him lose what little strength he possessed. With blank brain and misty eyes he looked around and was a prisoner to be guided by his horse that ran non-stop like a hurricane. The horse and the rider traversed the forest not in the least understanding where to go. But something inexplicable happened. It was a strange experience, stranger than the eye could see and the brain could imagine. Something was dragging them on, somewhere not knowing where and why. It was a reverie, a picture of the past sticking, the indistinct past life. The horse and the rider were awake but sleeping, running for solace, for a clear picture. Far,

far away was the river Chandabhaga, flowing with crystal clear water, almost inviting Dhundiraj and the horse to feast on the mellifluous potion to quench the heat-borne thirst and remove the war-torn body of its fatigue. But the river was seen but not felt or touched. Both the animals (man and horse) ran to touch the water. They had forgotten all, amnesia that removed any idea of the marauders, their defeat, the village-folk saved and rehabilitated. The river, the water and the nearness of both stood uppermost and attracted the horse and the rider. The horse forced the rein to be loosened and carried the rider firmly seated to the back to the cool refreshing flow of the river. The horse drank the ambrosial water in the midstream and the rider, too, sitting comfortably on the back, drank it - both like animals - the horse being an animal and the rider like an animal. "Kim pashuhu Poorvadehe?" (What, were you a beast in the past?) was what was heard from a distance. The voice was deep and audible but was indinstinct merged in the noise of the flowing river. Dhundiraj looked around. Who said it? The horse was drinking, the river was quietly flowing, there was no human around. "kim pashuhu Poorvadehe?" repeated and echoed . Now the voice was not soft as before. It became gruff and harsh. Dhundiraj raised his neck up and looked for the voice. All was silent. The distant green hill, the milky sky and the gurgling river were the only physical realities. Was it nature that was asking the question "Kim pashuha poorvadehe?" Dhundiraj thought again and again, trying to remember of years before of his past life and his past activities. Yes, it suddenly flashed upon his mind and his brain which was caught in the whirlpool of thought started remembering his past life, that opened up page by page. His head began to reel, the whole body was wet with sweat even though he was deep in the river itself. It was silence around, no human on either side, none to talk and none to talk to. The horse was still drinking water. Were his clothes really wet? What experience

is this ? "Who was I in the previous birth? Why like a beast, this horse, did I drink from the river was it not unnatural for man to touch his mouth to the river to drink like an animal? Yes, I have behaved like an animal. my past life of a beast has remained indelibly firm in me. That is why though a Brahmin, I have drunk the water with my clothes and shoes on as naturally as animal. My mind is drawn to the past, the voice I hear now is the voice of nature. Though cultured, though born as a rich man's son. I have still not overcome my animal behaviour. My past is reflected in my behaviour. I was a bull dedicated to the service of a great master. I was carrying the holy books. Did the voice that I heard just now remind me of my past? Perhaps, my previous master himself must have uttered something to tell me that though I behaved like an animal, I am still a man."

The thought reverberated in Dhundiraj, who started moving slowly riding on the horse in waters deeper and deeper. A shortwhile after, he reached the bank of the river to see a great holy man waiting to receive him. "Vyakhysyattyesha Goraat" was uttered to make Dhundiraj transport himself into world of past.

Shrimadakshobhyatirtha had camped near the river Chandrabhaga. the Guru was eagerly waiting to initiate someone into his discipleship. No deserving young man was found. The Guru was greatly purturbed and spend many days in silent meditation. In one of the meditational dreams induced, Ananditirtha, his Guru appeared to tell him that the best disciple would be the man who drank water like an animal. Here was the man who did it and he was the chosen disciple. Anandatirtha had advised him to make the disciple a Sanyasi so that he could write commentaries on holy books. That alone would remove all people from sin and suffering. Akshobhyatirtha felt immensely blessed and expressing his gratitude to Shri Anan-

datirtha was waiting for the man who would fit the description. Here was the man who was Shri Madhvacharya's bull now destined to be a Sanyasi capable of writing the commentaries. the Guru was indeed surprised to find him standing before him and again expressed to the Lord his gratitude and devotion.

The youth prostrated before the Guru and stood silently. "Child", said the Guru, "Change your clothes because they are wet. People swim with the current. You are extraordinary. You have swum against the current and succeed. Bravo!"

The guards, in the meantime, searched for their master, went round the forest and were frightened about the safety of their master. "Where must he have gone so suddenly", they started worrying. They came to the river, to quench their thrust and saw Dhundiraj's horse, all alone standing on the other bank. Fear struck all. The horse alone, no trace of the master. With staring eyes, away far away, the leader saw Dhundiraj moving slowly near the hill with a Sanyasi. The party crossed the river and ran after the master. Seeing the master all the guards fell at his feet and said:" Sir, we were delayed. the horses were tired after the fight. We could not keep pace with you. Kindly pardon us for our fault". "Don't worry." the master replied. " I too was thirsty. The horse had its fill of the river and I drank it. it was indeed a lease of life after the heat."

"Shall we proceed home?"

" You go ahead. I Shall stay here in the company of the holy man," said Dhundiraj. The party hesitated but was again asked to go ahead. So it left the place for home.

The looters were imprisoned. Their booty was confiscated. the victorious fighters received a rousing welcome from the citizens. Buntings, music and honour waited for them. In the meanwhile Raghunathnaik, too, had gone home after his royal errand. He was happy to hear about his son's sense of duty and

heroism. The young man had humbled the bandits and put them under arrest. there were rejoicings everywhere. But where Dhundiraj? The anxious father called the village headman and asked him about Dhundiraj. the headman had come back to the village immediately after the bandits were arrested. He did not know where the junior Deshpanade was. The leader of the soldiers, and others who went to the battle - all were summoned only to learn of their ignorance about the master. Raghunathnaik waited anxiously with tears in his eyes for his only son. His anxiety was prolonged till the six or seven guards who saw the master brought back the news. Dhundiraj was with the Sanyasi at Sandhyavali, a beautiful village on the river bank. The pandits of the town told the father that Shri Akshobhyatirtha has camped at Sandhyavali and would stay there for a few days. Raghnathnaik though over and realised his mistake in not looking after the welfare of a holyman who had camped in his area. He felt sorry for the remiss in protocol. However, he felt consoled that his son has voluntarily taken over the responsibility of looking after the needs of the Sanyasi.

The Deshpandes by tradition and belief, were the followers of Dwaitism profounded by Shri Madhvacharya. The disciples of the Great Guru used to camp at Mangalwedha and receive the beisance of the landlord. The practice was followed by scrupulously by all the descendants. Now that Shri Akhobhyatirtha had camped and had to be received with honour, Raghnathnaik took, with him, valuable gifts for the Guru and a few servants to be posted at the village in the Guru's service. The royal welcome and the humble respect that had been missed were to be expressed with devotion. The Guru was sitting in his camp on the bank of the river and was mildly surprised to see the Senior Deshpande with his entourage. "Guruji," said Raghnathanaik humbly, " I beg your pardon, Sir, for not knowing that you have camped at this remote place.

I would have made all arrangements for you had I known it before. Also as I was summoned by the king, I went to the capital when you had arrived here. My failure in this regard may please be condoned".

"No need to worry," said the Sanyasi, "your good son has taken great care of our well being. Your work has been done. Indeed you are fortunate in having such a good son and we are glad to see him".

"Your blessings. As a childless couple, we had sought your favour to be blessed with a son. This is your gift and he has carried the family's tradition."

"Yes, indeed. We do remember it. Lord Shri Rama through us had blessed you. The Lord had indicated that your son would be remembered for his great services to mankind.

"Holy Guruji, I am aware of my son's future responsibilities".

"Then let us now perform the Pooja and have the darshan of Shri Ramchandra. The ceremony of Mudradharan has also to be performed."

All arrangements for the pooja and the religious ceremony were made. Raghunathnaik and his son prostrated before the Guru and with devotion participated in the worship of Shri Ramachandra and other gods. As is the practice a feast was arranged and people who had come to worship, enjoyed the food. Late in the afternoon, after a rest, Raghunath went to the Guru to say Good-bye.

"Sir, I have to take leave of you in a hurry because my area needs protection from the bandits. Dhundiraj imprisoned many of them already and now we have to enforce law and order in the area."

The Sanyasi expressed his appreciation of Deshpande's sense of duty and uprightness. When the father desired to take Dhundiraj also with him, he showed no desire to detain the son. However, the decision was left to Dhundiraj. Even though the father asked him to bid good-bye to the Sanyasi after seeking his blessings, to eveyone's surprise, Dhundiraj said ; " Father, I have already been blessed by the Guru. I cannot come to Mangalwedhe because I am now initiated into Sanyas. You can therefore go with your people".

Raghnathnaik was almost struck by a thunderbolt to hear of his son's resolution. For a while, he thought it was a pleasant joke. But when Dhundiraj repeated his decision, the father was red with anger but controlled it only with great effort because of the Swami's presence. He then approached the Guru and humbly requested him to dissuade his son from the idea of renunciation.

"Raghunathnaik, I agree with you. This world is sweet and beautiful, life is enjoyable. How long will the sweetness remain? Your son perhaps has realised the futility of existence because of his past experiences," said Shri Akshobhyatirtha.

Raghunathnaik was caught in an argument that he did not relish. Who turned his son's mind to Sanyasihood? Was it the Guru? How could he blame his own holy Guru for taking away his son?

"Who is responsible for this?' shrieked Raghunathanik at his son in total disgust. Dhundiraj calmed his father and again repeated that he had accepted the Sanyas voluntarily. The conflict about the decision of his son and of the future of his family took possession of Raghunathanik. he was beside himself with grief and anger. His own son by his own volition had taken the decision. He could blame no one except destiny and the will of God. "We do not force anyone." said the Swami

to accept Sanyas. "God wants Dhundiraj to serve Him. So he has decided to follow Lord's dictate. Who knows what is in store for the future? You have one son and are worried about your successor. Why do you think that way? May be, Shri Ramchandra may bless you with children and your family may grow. But remember that no one would equal Dhundiraj in rendering great service to God". After saying this the Swami left the place. Raghnathnaik forcibly took his son to the town.

The most dejected and unwilling Dhundiraj was physically brought home. He was in no way at home with the world. His mind was away in the lessons taught by Poornaprajna in the temple. The past started unravelling layer after layer. He forgot everything around him and enjoyed the eternal bliss of the past association with Madhvacharya. Worldly matters did not interest him at all.

The show of temper in the presence of the Sanyasi left a bad taste. Father and son saw nothing in common, spoke no word, did not even have any eye-contact. The house became a haunted house of silence. Dhundiraj threw away all the accountrements of royalty, wealth and power. Food was poison to him. His sweet food was fasting and meditation. the best company of his was himself, all alone, totally oblivious of any one's existence.

Raghunathnaik and Rukmai were alarmed at Dhudiraj's transformation. When the boy grew up father thought Dhundi would be like his mother, soft and childlike. He showed no signs of valour and warrior-spirit. As the boy grew into a youth a sudden change was noticed. The handsome youth had all the marks of royalty and regality. The father had great expectations of an able successor to him from his son. But what happened today? He was to be a Sanyasi, leaving all glory and worldly

authority. He (the father) was praying to god to dissuade his son from the act.

Rukmai wished for the child to grow up soon into a powerful young man. She wanted him to be a Vijayi Veera, an invincible warrior. The child that was sticking to its mother's saree-end was expected to be a powerful Deshpande. Rukmai was dreaming of a long, eventful life for her son. Like a cow bellowing for her calf Rukmai used to wait at the door anxious to see her son return from the playground, from the village on an inspection, from a game of horse-riding. The profusely sweating horse brought her great joy for her son was a terrific ride. Today she remembered those anxious days and felt miserable that Dhundi was moving away from her. What a sad turn of events? The loving parents and an equally dear boy expected a happy contented life. What happened to them? A pall of sorrow enveloped the entire house by Dhundiraj's decision to renounce the world.

On one of these painful days Dhundiraj was sitting alone on the terrace ruminating over the past. past sins made him undergo the punishments of rebirth. "I was a beast," he said to himself, " I have overcome the animal life. I am a man, a human. Animals love a simple life of food and shelter. I am a thinking animal. I am no beast to wallow in the unthinking state of mud. Is contenment with the world the soul of life? Is man an animal to eat and die? Man has to reach beyond the animal stage". Thoughts swarmed over Dhundiraj like the insects invading light.

It was dark. Time for the women to start worshipping Tulsi(Basil plant). All married women waved lamps around, decorated the plant with flowers and colour. Where as Bhima? She, too, must have joined the women, especially, Rukmai.

Dhundiraj shook with the utterance -*Vyakhyasyattyesha Goraat* the same utterance that pierced his heart on the river bank. Where did it come from? Who was that who tore his heart and catapulted him from heaven to earth? Dhundiraj looked around but there was no one. "Has my Guru come here?" he thought, "No, no, he cannot." But after some seconds he saw a fearsome black cobra standing near with lifted hood.

"Arjun, could you recognise me?" said the cobra.

The word suddenly brought to Dhundiraj's mind the entire story of Mahabharata. "Oh, you Ashwasena, " he said, "You, a snake, half burnt in the fire of Khandawa; you have nursed against me permanent enemity. Have you still kept that venom with you? Didn't Madhvacahrya remove your enemity when you bit me (as a bull) in the temple of Anantashayanaswami? Why have you appeared here again? If you still nurse against me your ill-will, come and bite me. I am ready to accept the punishment."

"Arjuna", said Ashwasena, "please remove your misunderstanding, My poison disappeared there in the temple itself. Who can go against Bhima who digested the deadliest poisons? I have come here to deliver the Lord's message. I have to warn you against the trap of this worldly existence, its enticements land snares. Didn't I say 'Goraat' to you? You have been lifted from the animal life to that of man. You are a man by the blessings of the Gurus. You should make the best use of your human existence."

"Then is this life incomplete? Is it worthless?" said Dhundiraj.

"Arjun, even this householder's life is a part of your past actions. It has stuck you. You became a Sanyasi to fraudently take away Krishna's sister Subhadra. It was he who married you to her. it was he who gave you the message of the Geeta.

Didn't you learn to prostrate before him even when you wore clad as a Sanyasi? You, a lecherous lover, wore the dress of a recluse and insulted it. You have to atone for it. You are married to a beautiful girl. The reverse of what you did should be suffered by you. You should now give up your wife and wear the robes of a Sanyasi. This is what I have been ordered to tell you."

"Ashwasena," said Dhundiraj, : I am indeed honoured by your presence. I have, in your person, as if seen Lord Anante-shwara. Please answer me only one question. Is man's knowl-edge a curse or a blessing? Similarly is man's youth a gift or grief?" "Dhundiraj" replied Ashwasena, "Youth is the first step towards old age. In life it entices you and leads you to old age. Who therefore can call youth a blessing? it is a terrible curse. now, the love of man and woman is a path towards life's release from bondage. Don't believe that woman is an instrument of physical enjoyment. There you have physical union but the souls will never unite. Every soul is imprisoned in a body to get liberation from imprisonment. You have to struggle to attain the bliss of understanding. The body is like a chariot, the mind is the charioteer. Your will is the controlling power and all the senses are like horses. The worldly enjoyments, riches, com-forts are the paths of the chariot. Man enjoys these but, when the chariot disappears where will a warrior like Arjuna sit and fight? Remember, therefore, that the chariot in the form of this body is trivial and pershiable. Still if you have to ride and control you senses you should be a charioteer. In fact, you are an extraordinary man. You have therefore been blessed by Akshobhyatirtha. Without hesitation give up your worldly ties and gladly accept renunciation. Are you not going to repay the debt to Acharya Madhva? who, but you can explain the unfathomable writings of Purnaprajna? Hurry up and be a Sanyasi".

Every word of Ashwasena was weighted with philosophy. He was a great soul because by biting the bull, he relieved him of his animal life. Now it is again he who came at the opportune time to relieve him from the bonds of the material world. Dhundiraj was indeed grateful to him. " I shall certainly follow your advice" he said, " and will accept your advice. Both of us are the servants of God, we are friends. I shall ever remember you and you should accompany me wherever I am."

One day, as Bhima was sitting near her husband, she suddenly saw a black cobra with raised hood near her hus-band. with fear, she screamed and fell unconscious. The cobra and Dhundiraj carried on a conversation but to the naked eye, Ashwasena became a cobra and Dhundiraj was man - a snake and man. the whole house woke up by the shrill scream and found Bhima unconscious and Dhundiraj sitting near the cobra. The hood was moving on Dhundiraj's head. Everyone was terror striken and ran away from the place. How could anyone protect Dhundiraj from the deadly snake? Pandits were called, people's advice was sought and for a long time, the only idea uppermost in the mind of Raghnathnaik was his son to have saved immediately. The learned men advised; "Sir, like a man ill who has lost all appetite, Dhundiraj has lost his desire to material comforts. No use forcing him to live here. It will harm him more. It's the will of God. We have to pray to Him and obey His dictates." Raghnathnaik emotionally disturbed and mentally dejected started submitting to Lord Vithoba and announced that his son would be handed over to the Swami. "Let the Lord save him from the deadly snake," he said. The snake was satisfied and left the place as suddenly and quickly as he came.

Dhundiraj was resplendent with glory and light. He opened his eyes to see around him the entire household frightened and pale. His father sat in a corner like a defeated soldier. "Why",

thought Dhundiraj, "Was this scene?" "This body is man's enemy. It should be engaged in the search of truth. That is man's duty. There's no use sitting in the dark. each one has to search for the light. All people should help in such an activity. We are grateful for birth and especially in this family. The family will again prosper. The fight to decide should end. Please allow me to accept Sanyas," beseeched Dhundiraj.

The parents remembered that the permission should be granted because Sanyas for him was indeed the only solution. Why go against the will of God? They were, therefore, prepared for the decision. A day was fixed for Dhundiraj to go to the Mutt. Pandits, priests and wise old people in the town were met and bade good-bye before reaching the Mutt. All people's blessings were obtained. The most important person and the last to meet was Dhundiraj's wife. He had to talk to her in confidence and convince her not to grieve the seperation. Real love centred on a mingling of the minds, a marriage of two minds. The souls also mingle due to God's blessings. All holy books emphsaised the need for sacrifice and the highest sacrifice is the abnegation of ego. Husband and wife should be willing to be partners in this sacrifice. Dhundiraj pointed out how the worldly existence was like a play where several people are brought together and are later separated. Even the separation is an act of God and has to be obeyed without Complaint.

After convincing all people Dhundiraj began his journey towards Sandhyawali. People wept as they did when Rama left Ayodhya and Dhundiraj consoled them the way Rama did his people. Shri Akshobhyatirtha was eagerly waiting for Dhundiraj's arrival and was beside himself with joy when he saw the youth coming to him after sacrificing all the worldly pleasures and gifts. It was indeed a great sacrifice.

Raghunathnaik and Rakumai were again consoled and prepared for their son's Sanyas. The swami blessed them with

a long line of very illustrious successors who would raise high the glorious flag of the Deshpandes permanently. The swami told them that it was Shri Rama himself who prompted him to speak that. an auspicious day was fixed for initiating Dhundiraj into the final phase of life, namely, Sanyas. All rituals connected with the Sanyas Ashram had to be meticulously followed, Dhundiraj had again to be physically and mentally prepared. Of the four types of Sanyas, namely, Kuticha, Bahudak, Hansa and Paramhansa, Dhundiraj accepted Paramhansa form of Sanyas.

Anagniraniketahasyat Gramamannarthamashrayet
Upekhakoosam kusakomunirbhava Samahitaha

Manusmruti

Also appeared in Geeta Adhyaya 5 Stanza 17,21.,24, 26

That day Dhundiraj was literally following what Arjuna, his former self, followed after Lord Krishna preached him the Geeta. The rituals of Sanyas were performed on the river bank. They started with a mental resolution of Vanaprastha Ashram (Forest Dwelling) and proceeded to gifting away cows, lands, gold and other gifts to Brahmans after they were adequately fed. Poor village people and neighbours were also given food. After shaving the head, Dhundiraj performed his personal last rights and other sacrificial rights. Standing in the flowing river, he gave up his old clothes and as advices by the priest, ceremoneously wore saffron coloured clothes of a Sanyasi. All the Pandits uttered invocations and the New Sanyasi made his way to his Guru Shri Akshobhyatirtha. There, other rights established by Shri Madhvacharya and his followers were performed and a new name was given to the Sanyasi. To the accompaniment of bells, conches, and other musical instruments the Guru Christened the Sanyasi as Jaytirtha. Thus passed the first phase of Dhundiraj who now became Jayatirtha.

Shrimadakshobhyatirtha
Padavakyapramaanajnan prativadimadachidaha
Shreemadakshobhyateerthaakhyan
Upatisthe gurunmama
Durvadivaranavidaarana DakshaDeekshama
kshobhyateertha Mragaraajamaham Namami

Jayatirtha's preceptor Shrimadakshobhyatirtha, had achieved nine types of wealth, namely peace of mind, full control, absolute contentment, acquisition of merit, knowledge, science and an understanding of existence. Few could equal him in devotion and total renunciation which are the requisties of a Sanyasi. By practising the rituals of Sanyas, he had reached the Vedantic excellence. He was a great scholar in law, linguistics and grammar and logic. He could easily defeat in argument anyone who dared to challenge him. He had control by his superior intellectual powers of all the then great pandits. He had perhaps camped at Sandhyavali with a particular purpose and left the place after it was achieved. He was strictly following the dictates of his master. The Swami now left Sandhyavali with his disciples to Pandharpur as a part of itinerary of relegious preaching.

Pandharpur was a well known holy town with the presiding deity, Pandurang or Vitthal. Many great kings, Sanaysis and laymen used to visit Pandharpur right from the early days of its establishment. The town was nestled on a hillock with the river Bhima increasing the beauty of the place. There was in this town, a goldsmith of excellent skill in minting idols of Five metals. Narahari Sonar, the smith, was a great devotee of Vitthal. Sonar's daily routine was to mint the idols of Vitthal and to dedicate them to the Lord. That day after taking out the idol, as he giving final touches to the feet, blood started coming out of the idol. Sonar was shocked to see blood and didn't know what to do with it but finally decided to wrap it up in the cloth

and run to have a Darshan of Pandurang in the temple. Standing in a corner, he humbly prayed to the God and said that, God instead of giving punishment to him had brought it upon Himself. "Lord, I am your devotee. Do not torment me any further", said Sonar and returned home sad and disspirited. Early morning in his dream, he saw Pandurang appearing before him in person and blessing him. The Lord asked him not to grieve but to present the idol to the swami who camped on the river and obtain his blessings.

A similar dream woke up Akshobhyatirtha, so he was waiting for the devotee bringing as gift the idol of Vitthal. Narahari got up from his bed, performed morning ablutions and opened the wrapped up image. To his surprise, instead of blood oozing from the feet, he saw wonderfully carved feet of the Lord. Narahari ran to the river in search of Sanyasi, who welcomed him at the gate of the camp, learnt the story from Narahari and accepted with the greatest humility, the idol of Vitthal. The Sanyasi held it on his head and danced with joy and blessed Narahari with longlife and renowned family. (Later in this family was born a poet and Pandurang's devotee named Narahari. Narahari sonar had written a number of prayers to God which are sung even today) The five metalled idol was received on the auspicious day of Ekadashi (11th day). Akshobhyatirtha along with his disciples, the latest being Jayatirtha, offered unprecedented worship to the idol. It was a coincidence that within a few days of Jayatirtha's Sanyas, Pandurang, his family deity, appeared again in the sculpted idol. The same idol is being worshipped even today by the Swamiji of Uttaradi Mutt.

The sanyasi, as a practice of the ritual, spent from months - chaturmasya at the same place because during these four months, certain ceremonies and teachings had to be completed. In those days of lack of road safety, fear of wild animals and of robbers, Sanyasis and farmers always travelled in the day and

also in groups. Sanyasis did not use any vehicle to travel. When they reached the village in the evening, it was the duty of the village headman to receive them with honour and make all arrangements for their stay at night. During such travels, by practice the Sanyasis carried on their own shoulders the idols that they worshipped. Akshobhyatirtha and all his disciples did the same thing and recited Madhva's writing on the way. It was a surprise that Goraat, the bull, which in Madhva's period carried the Guru's holy writings on his back, was now bearing the burden of Shri Ramchandra and other idols that were worshipped. It was also a common practice not adorn the idols with very valuable gold and diamond ornaments.

THE ONWARD JOURNEY

From Pandharpur the Swami and the entourage moved on to Mannur which was made holy and religious by the Samadhi (Vrindavan) of Shri Madhva's disciple, Madhavatirtha. Both Akshobhyatirtha and Jayatirtha engaged themselves in spending Chaturmasya at Mannur. All the village-folk eagerly participated in the Swami's puja and preachings. After the Chaturmasya, the two Sanyasis proceeded to Gulbarga, then capital of the Bahamani Empire. The kingdom spread to a large area encompassing the rivers Krishna, Bhima, Tungabhadra and enjoyed the most fertile land. When Jayatirtha paid a visit to the capital city Mohamed Shah I was ruling. The later kings upto Mohamed Shah III were Jayatirtha's contemporaries.

When the king learned of Akshobhyatirtha's and Jayatirtha's visit to his capital, he was overjoyed to receive them with honour. His joy was increased because Jayatirtha was Raghunatha Naik's son. Wasn't Raghunatha Naik Deshpande of Mangalwedha his trusted officer? The entire capital was eager to see the young Deshpande now appear as a Sanyasi. The king issued orders for the royal reception to be offered to the two visiting Sanyasis. Even on way to the capital the

villagers and the community leaders received the Sanyasis with respect and worshipped them. Orders were issued to all senior and junior Officers such as Dabir, Pilkhanedar etc., to make all arrangements for the respectful welcome of the Swamis. The prominent citizens and the officers waited outside Delhi Gate (Delhi Darwaza) with royal reception arrangement. Near the gate was a decorated pendal or Shamiana. The two Sanyasis were received at the place and then accommodated at Vitthal Temple in the town.

Gulbarga was a fantastic state capital with forts, towers and trenches. The city gates were wrought in strong steel and were formidable. At this capital thronged people from nearby villages and towns to pay their respect to the holy men. Raghunatha Naik's son, the young Sanyasi had a halo of divinity and aura of resplendence around him. The people felt that, like all his senior predecessors, the young Sanyasi would hold the banner of the Mutt very high. In the Bahamani Kingdom Brahmins occupied many positions of authority. It was not difficult, therefore, to detail a senior officer to look after the Sanyasis and their entourage. His duty was to make the holy men's stay confortable. Life for them was very happy during their camp.

One day a representative of the Deshmukhs of Malakhed came to see the Senior Swami. With respectful gifts he went to the Swami and, after offering the ritualistic salutations, he said: "Holy Swamiji, my master the Deshmukh, sends you his humble saluations and offers you this letter". The Swami made anxious enquiries about Deshmukh's well-being and asked a disciple to read the letter. The letter contained the usual respectful salutations offered to a holy man and continued - "Holy Swamiji, you perhaps know that Malakhed is my ancestral property. We, two brothers, had undertaken a pilgrimage to Kashi Vishwanath. When away we had appointed one

Manchanna to supervise Malakhed. Our pilgrimage, with your blessings, was very successful and rewarding. When we came back we asked for our former authority over Malkhed. Manchanna refused to part with it, did not listen to anyone's advice or wise counsel and was very adamant. We sought the king's permission to make a petition to him. After hearing the petition the noble king issued orders vesting all powers and authority over Malkhed in us. We announced the orders to all people. Manchanna, with his supporters, ignored the king's orders and insisted on physically fighting it out. The regular fight ended and the ownership came back to us.

People have accepted our authority but have blamed us for Manchanna's (a Brahmin) death. Since we were responsible for a Brahmin's death, we have been excommunicated. We have no other way but to beseech your meditation and decision in the matter and to relieve us of the sin. Kindly accept our prayers and pay a visit to Malakhed".

The letter was signed by the Deshmukh brothers, Ranganna and Dhamanna.

The Swamis, too, had already heard about the fight in Malakhed and learned of the Deshmukhs' excommunication. They, therefore, decided to settle the matter then and there only by consultation and advice. The Sanyasis journeyed to Malakhed and were received with great pomp and grandeur. Royally welcomed they were escorted to Gopalakrishna temple inside the fort. After a couple of days Pandits and scholars from Malakhed and the places nearby were summoned to appear before the Swamis to argue and settle the excommunication of the Deshmukhs. All the dignitaries representing Manchanna's and the Deshmukhs' side arrived and in an open court presided over by the Senior Swami both the sides were given full opportunity to argue their case. "His Holiness," said the supporters of Manchanna, "the brothers, Ranganna and

Dhamanna, have responsible for a Brahmin's murder. They, therefore, should suffer excommunication for the sin of a Brahmahatya. Sir, we have to request you to impose the punishment of banishment from the landlordship on them." The argument was very effectively presented.

His holiness the Swami listened to the side very carefully and patiently. The other side was asked to express its views. The incident connected with Manchanna, namely, the pilgrimage to Kashi, the temporary supervisory authority given to Manchanna and the fight and final settlement again authorizing the brothers to take over the authority - was narrated with all factual details. Finally, the brothers submitted that under those circumstances there was no sin or crime of killing a Brahmin attached to the action. The brothers and his supporters argued their side very effectively and convincingly. His Holiness heard the two sides, thought deeply about the matter and declared, "The supervisory rights granted to Manchanna were not ancestral but purely temporary. He cannot claim them permanently. Manchanna, on the other hand, forcibly appropriated for himself the ownership. He did not obey any one's orders - even the king's orders were treated with disrespect. The fight, therefore, was inevitable. Ranganna and Dhamanna punished Manchanna and the punishment was obligatory. The law must stand. So Manchanna's death was not their mistake. It was an enforcement of the law. No sin or crime has been committed by Ranganna and Dhamanna."

The decision was welcomed by many. The Deshmukhs' supporters were elated by the verdict. Manchanna's people, too, agreed with the Swamiji in the judgement. But some of them still grumbled and said, "The verdict about the ownership of the land is acceptable. But how could the brothers be observed of the sin of a Brahmin's death?" Though the group

mumbled its own views the Swami heard them. Without dismissing the assembly, the Swami asked his disciple to bring a white cloth dipped in black indelible cashew oil. He exhibited it to everyone. Then he sprinkled it with holy water. To everyone's surprise the cloth became milk-white and shed the black oil mark. Then the Swami said, "Remember the holiness of Shri Rama's blessings. The worshipped holy water could in a zeffy remove any stain or sin. How then would it not uplift the so-called sinful brothers? Ranganna and Dhamanna have alreaned earned the blessings of Kashi Vishwanath and are pious and God-fearing. It is Shri Rama who has washed their sin." The Swami added -

Brahmacharee Gruhasthascha
vanaprastho yatistatha
Yete Gruhasthaprabhavaha
Chatwaraha prathagashrayaha

The stage of a householder is life a huge tree sought after by numerous birds. People of the other stages of life, namely, Brahmacharya etc., seek the householder's help. It is our duty as Sanyasis to see that the house-holders perform the ordained religious rites and lead a pious life. The brothers have done this work before and will continue to do it in the future. We declare them to be unblemished and expect great work for the Mutt." People started praising the Swami and the whole congregation hailed the decision and quietly dispersed.

Akshobhyatirtha was old and could not undertake any further travels. He made Malakhed his camp and preached the disciples. The Deshmukhs made all arrangements for the camp and built a spacious room for the Swami. (This hall can still be seen inside the fort at Malakhed). The Guru was gifted the hall and the surrounding area. He continued the discourses and the worship of the holy idols and devoted a major part of his

time to writing. (It is believed that Shri Akshobhyatirtha wrote a great book, "Madhva Tattwa Sara Sangraha' which, unfortunately, is not available). The day in the life of the Swami consisted of early morning prayers, meditation and lessons to disciples. Afternoon bath preceded the puja and then the Swami humbly prostrated before Rama and Vitthal idols. The Swami would emotionally pray to the Gods to protect him. Jayatirtha assisted the senior Swami in the worship and participated in all activities of the religious programme. While following the routine one day, Akshobhyatirtha sat in deep meditation after sipping the holy water (Teertha). The meditation was unbroken for a long time. Then suddenly opening his eyes he called Jayatirtha and said, "We have executed Shri Madhvacharya's orders and have, by the Lord's grace, succeed in completed the assigned work. We have taught you the Acharya's thirtyseven fundamental books. Today we wish to hand over to you the charge of all idols and the huge library of religious books. We shall be pleased to see how you progress in your basic task of writing commentaries on the Acharya's magnificent books. We pray to the Lord to bless you and be of permanent support to you."

The Swami became silent for a while. Everyone wondered why the Swami uttered the unexpected words. Jayatirtha was pale with anxiety. He started looking at the Guru with tears in his eyes. The Senior Sanyasi gauged the disciple's mind and dispelled his fears. He said: "Jayatirtha, death is unpalatable but is unavoidable. Birth and death are a part of life, a dramatic activity. In spring the trees wear new leaves green with beauty and then produce flowers and fruits. People may take them as permanent. But soon in winter the trees lose the leaves and flowers. That is the cycle of nature. Rise and fall, day and night, joys and sorrows, life and death, - all these are the inseparable components of life. Who so it may be, whether a sage or a

Sanyasi whether a totally involved person or a person who has renounced the world - everyone has to obey the laws of God. Man's knowledge must soften the pangs of death, destruction." The Swami stopped and as all disciples were listening to him with rapt attention, left his body to join the great souls.

All was silent with concealed sorrow. The disciples, the village-folk and the citizens of Malakhed were inconsolably distressed the assembled at the camp in large number. The Deshmukhs and Jayatirtha were the Chief mourners; they had lost the most valuable adviser and Guru. All rites prescribed for a dead Sanyasi were meticulously performed and a Vrindavan was constructed inside the fort. The departed Swami now interred in the Vrindavan was worshipped and all people were fed.

Akshobhyatirtha in his pre-Sanyasi period was well-known as an astute politician. After he was influenced by the Acharya he accepted his discipleship and became ordained as a Sanyasi. Akshobhyathirtha established himself as a great scholar and philosopher and dedicated himself to the spread of Dwaitism. His departure from the worldly scene was an irreparable loss to the Mutt. (He was virtually the king of the Dwaitha Kingdom from 1350 to 1367 A.D. It is learned that the palm leaf manuscripts of his writings are in the possession of Arya Akshobhyatirtha.

With passing away of his Guru, Jayatirtha became sad and dejected. He would feel his (Guru's) presence everywhere and felt orphaned. The Guru protect him like a mother-bird which looks after its young ones. He remembered the Guru's last words and became introvertive, meditative and totally involved in himself.

In the meantime the political situation prevailing in the Bahamani Kingdom was extremely painful. The war between the

Vijayanagar Empire and the Bahamani Kingdom left a trail of woe and destruction in the area. Death stalked in the kingdoms. The battlefields were a huge stock of deadbodies and pestilence and famine. People had nothing to eat, were dying from hunger, who could protect them? Jayatirtha saw what happened around. Having lost his Guru he was sad, now death around him made him sadder still. In his unhappy mood, Jayatirtha took the decision not to travel but to settle down at a village named Yaragol near Malakhed. The village belonged to the Deshmukh brothers and was a spot of great natural beauty. The village had a few hamlets and attracted the attention of many people by its green hills and crystal clear streams. Jayatirtha was fascinated by the nature's painting and was happy to settle down there. A cave near the village was an ideal school-room and the entire area was far from the madding crowd. The disciples and the Guru (Jayatirtha) decided to settle in the cave and the nearly area. Yaragol thus became the new Swami's headquarters.

JAYATIRTHA AT YARAGOL

Jayatirtha was closeted in the cave, where he worshipped all the important Gods like Shri, Bhu and Durga - all manifestations of the creative force. He started severe penances in order to please the deities. One day in a dream the principal Goddess appeared and as a token of her blessings, she offered a betel nut and a pen which was useful for writing on palm leaves and wished him all success in his writing. Jayatirtha was immensely pleased with the appearance of the deity and then began his prayers near Anjaneya's idol which he had established in the cave. Anjaneya is Shri Madhvacharya in his past birth. Additionally, he expressed his gratitude to Ashwasena and prayed to him when he appeared in the form of Adisesha. It was, thus, that he equipped himself to commence his task of writing the commentaries and on an auspicious day

after invoking Ganapati, Vedavyasa, Shri Madhvacharya and his Guru Akshobhyatirtha, Jayatirtha started writing in simple Sanskrit, his commentaries on all the writings of Shri Madhva. The original writings unfortunately, could not be understood by many people. Hence, the onerous task of writing for the common man. In the beginning of the commentaries, Jayatirtha expressed his gratitude to his Gurus and said that he could write and commentaries only due to their blessings "I am not competent enough," wrote Jayatirtha, "to comprehend the great Vedic writing and to discuss them. I have no in-depth study of the books and am not acquainted with grammer and logic. I have been no pretensions to any scholarship, and expert knowledge in this area. I fully realise my inadequancies. Still, I have taken upon the responsibilities of writing on the books. In this task of mine, I have been goaded by my Guru's blessings and good wishes. I am sure, the readers will respect these writings because they are devoted to Shri Madhvacharya. At the same time, I don't cherish an iota of pride with a feeling that these would be appreciated by the learned Pandits". The prefatory note manifests Jayatirtha's humility and love for Shri Anandtirtha's Dwaita Philosophy.

It is difficult for a writer to offer an original book for the appreciation of the reading public. The work is more difficult if another writer's books are taken up for study. The commentator has to channelise all his expert knowledge in understanding the original book and in discussing it without any distortion. This task was not difficult for Jayatirtha because he, as a bull, had carefully listened to all the explanations given by the Acharya. Shri Anandtirtha used to make the discussion so lucid that even the most complex problems of philosophy presented no problems. Having heard all these discussions, Jayatirtha wrote his commentaries like the smooth flow of the river Ganges. Additionally, all the Gods and Goddesses came

forward to help him in his work. The cave for Jayatirtha was the entire world and he could accomplish his task because of his hard work and concentration. Even during his writing, he did not miss a single day of teaching his disciples. The Pooja and the simple prasad became a part of daily programme. The Deshmukh brothers took great† care to make Swami's life confortable. Jayatirtha at Yaragol wrote the following books:-

Books	Subject
1) Tattwaprakashika	A commentary on Shri Acharya's Brahma Sutra Bhashya.
2) Nyayavivarana	Commentary on the original book written by the Acharya.
3) Shrimannaya Sudha	The Acharya's book Anuvyakhyana's commentary
4) Prameya deepika	Commentary on Geeta Bhashya.
5) Nyay Deepika	Commentary on Geeta Tatparya.
6) Tattwasankhyan	Commentary on the Acharya's writing.
7) Upadhikhandana	"
8) Mayavadakhandana	"
9) Tattva viveka	"
10) Mithyatwanuwada	"
11) Tattwa Nirnaya	"
12) Kathalakhana	"
13) Tattwodoyota	"

14) Karmanirnaya "

15) Shatprashna "

16) Ishawashyabhashya "

17) Rukbhashya "

18) Pramanlakshana "

In addition to these Eighteen commentaries, Jayatirtha wrote five independent books, namely -

1) Praman Padhati

2) Vadavali

3) Padyamala

Jayatirtha wrote all the books with the sole purpose of explaining Shri Madhvacharya's Philosophical tenets. He combines in his work sweetness and light, though emotioncharged the meaning stands our supreme. Throughout his writings he uses telling incidents and mature thoughts. Scholars find them a mine of joy because the author's style is delightful. One of Jayatirtha's writings the author's style delightful. One of Jayatirtha's writings Shrimanyaya Sudha is a masterful composition of great excellence. "You can easily conquer the world but not master ShrimanyayaSudha" is a popular adage among Pandits. In the introduction the author hubly submits - "I have not written these (books) either to show off my scholarship and intellectual accorbatics or to rudely insult other Pandits. I, in my humble way, tried to expound it for the reading public. I am sure I will not be considered to have wronged". Great words, inded!

The promise Jayatirtha had given to his Guru, Akshobhyatirtha, had by now been fulfilled. During this period of self-imposed confinement in the cave the village elders and the Deshpandes and Shri Vyasatirtha looked after all the comforts

of Jayatirtha. After the work Jayatirtha came out to see the beauty of the Sun and his soothing soft rays. "You, Sun, you don't have a day's rest even though you have a lame charioteer. You remove all sins and base desires. My salutations to you, " said the Swami. Life outside the cave was progressing as usual - some studying the previous day's work, some reciting "Mantras" and some repeating in unison the Vedic Chants. A village headman and a few officers sought the Swami's blessings. "Your Holiness," they said, "revered Vidyaranya wants an appointment with you. One of his disciples is arriving to seek your permission".

Vidyaranya was a great scholar like Akshobhyatirtha. This had been told by the Guru himself. Through penances Vidyaranya had established the great Vijayanagar empire. He was instrumental in protecting Hinduism. As a statesman Vidyaranya was par excellence. When Akshobhyatirtha, went to Hampi. Akshobhyatirtha was sad to notice Vidyaranya's arrogance due to the royal patronage. It so happend that some days later he himself was annointed as the royal Guru to the king of Anegondi. When Vidyaranya visited Shringeri, Akshobhyatirtha camping in all regalias at the same holy place, rechallenged Vidyaranya for a philosophical debate. Now Akshobhyatirtha was no ordinary Sanyasi but a royal Guru. The challenge had to be accepted and Deshikacharya, a Pandit of the Vishishta-dwaita school was appointed a judge. Mulabagil, a small town, was selected as the place. A large gathering of Pandits attended the famous debate between two redoubtable scholars. Vidyaranya propounded his side of Adwaita School taught by Shankaracharya, while Akshobhyatirtha supported the Dwaita School. Both quoted scriptures to explain their stand. The debate went on for a number of days each side most systematically smashing the opponent's arguments. The judge had indeed a difficult task of deciding the case. But

Deshikacharya decided that Akshobhyatirtha had a strong point and had convincingly coountered Vidyaranya's arguments. He, therefore, be declared a winner. The King of Anegondi was overjoyed and founded a victory pillar at the place and inscribed the words of the judgement on it. The words are -

Asina Tattvamasinaa Parajeeva Prabhedinaa
Vidyaranyam MaharanyamAkshobhyamunirachchinat

(This pillar can be seen even to day near Mulabagil on way to the Vrindavan of Shripadaraja).

Akshobhyatirtha himself had narrated the saga of the debate to Jayatirtha. The story had got imprinted on his mind. When Vidyaranya's arrival was announced Jayatirtha recollected the past and wondered why a great scholar took the trouble of paying a visit to him. He had to receive a revered sage and welcome him benefitting his age, scholarship and status. The Deshmukh brothers were put in charge of the arrangements. Vidyaranya, the indefatigable scholar, came near the cave and shouted, "Korbhavaan" "Sappoham" was a reply from the cave. Vidyaranya rejoined by asking who had dropped the letter "R" from the Word. "Sir," was a humble reply, "you have done it yourself". The bold reply stunned the Sage. Vidyaranya was on his way to Hampi after a long piligrimage to Kashi. When he heard of Akshobhyatirtha's demise he felt dejected about it. A great contemporary of his was dead. Vidranya despite the pressing need of the Vijayanagar empire to stop the unsavoury acrimony between the Jains and the Vishistadwaitins, had considered it urgent to pay respects to Akshobhyatirtha and to meet the young succesor. Jayatirtha was an impressive, dignified and intelligent youth. He created a deep impression upon the Sage. Vidyaranya went inside the cave accepting the honour and royal reception. Jayatirtha evinced great respect

for the sage who was instrumental in founding a great Hindu empire. The two Sanyasis exchanged pleasantries and made enquiries about the philosophic teaching and uninterrupted schooling of scholars in the Vedic studies. Since the outside atmosphere was infested with fight, pestilence and famine Jayatirtha told that he moved to Yaragol and started writing. "I have written commentaries on Shrimadanandatirtha's works", said Jayatirtha. Vidyaranya was to learn of the writings and expressed his desire to see them. Jayatirtha humbly brought the palm-leaf manuscripts for the distinguished guest's perusal. Vidyaranya went through the commentaries and was delighted to read the explanatory notes. The Sage's face lit up with admiration and joy. He was impressed by the writer's powers of expression, lucid style and convincing arguments. Hours passed into days but the beauties of the writings did not recede. Finally, Vidyaranya said: "Jayatirtha, we have perused a number of books and have read masterly commentaries. But we must admit that we have not witnessed the like of your presentation - facts and their convincing use, logical argument, discussion arising from experience and personal contact. We are honoured by your writings. Our sorrow caused by our friend's demise has been eclipsed by your able authorship. We feel that our piligrimage to Kashi merited our visit to you. You are a gem of a Sanyasi, young, scholarly yet innately humble. We request you to show the same respect for us in the future. May the Lord bless you".

"Your praise. The greatness, if any, should go to my Guru and his Guru", replied Jayatirtha.

By the time Jayatirtha bade good-bye to the Sage, Vijayanagar King's servants had reached the cave with their master's letter to Jayatirtha. Bukka, the emperor of Vijayangar, had requested the Swami to visit his capital and accept his humble hospitality. "Your Holiness, the royal Guru, Shri Vidyaranya,

will soon arrive at the capital after his piligrimage to Kashi. To celebrate his return we wish to host a religious conference. Literary seminars, intellectual discussions, music and dance will form a part of the programme. We should be most obliged if you could visit our capital. I shall be honoured by your holy presence". The letter was accepted and plans to reach Vijayanagar capital were started. But the matter had to be conveyed to the Bahamani King. The Deshmukh brothers were deputed to do the work of obtaining permission and of fulfilling the regulations of the protocol in visiting another kingdom. After all the arrangements were made, Jayatirtha began his journey to Hampi, the holy Pampa. Starting from Yaragol, the Swami travelled to a number of small and big towns and after enjoying the beauty and the riches of the empire the Swami reached the capital city. It was his first visit and since, he was from the Bahamani kingdom, he was considered to be its cultural ambassador. A grand reception was arranged for him at the gate itself. The capital had already assumed a festive look because of the religious ceremonies ordered for Vidyaranya's long life and wellbeing, of the royal family and all subjects. Thousands of people were fed everyday; evenings were devoted to seminars, philosophical discussions and debate and cultural activities. All programmes used to end with prayers and the waving of light around the idols of God.

On a special day, Vidyaranya, as Chairman of the meeting introduced Jayatirtha in the words - "This great sage was born in the Deshpande family of Mangalawedha in the Bahamani Kingdom. At a very early age, he accepted Sanyas from his Guru, Akshobhyatirtha, whose eruditiion and Vedic learning are well-known to all people. On our way back from Kashi, we were saddened to learn of his Guru's death. When we paid a visit to the Guru's place of residence, we found Jayatirtha receiving us with love and affection. We have critically exam-

ined his writings and have been flabbergasted at the young Sanyasi's study and lucid style of expression. We are happy that he has paved the way for other people to make further studies. We have visited several places and have met well-known scholars. But we have yet to meet a discriminating critic and commentator like Jayatirtha. We therefore want to call him 'Teekacharya'.

It is difficult to find culture being lived and expressed in action. Culture brings peace and broadens one's outlook on life, by eschewing base desires and feelings; man attains dignity and divinity. We have seen in Jayatirtha's works such qualities expressed in language and thought. Such cultured people are necessary in the world to lift people from misery.

Our Kingdom is flourishing because we have an integrated outlook. People of all religious and sects live here amicably. That certainly is the secret of our success. Hindu religion is, indeed, broad based and welcomes all people to live and let live. We don't hate anyone. We extend the merit we have acquired in our recent visit to Kashi and that we transfer to all our subjects". The holy sage, Vidyaranya started the peroration with a bang and created an atmosphere of serenity and grandeur.

After Vidyarana's introductory remarks Jayatirtha began the discourse in which he emphasized the basis tenets of Dwaitism as propounded by Shrimadanandatirtha. Later he discussed the six Darshanas critically and referred to the Dwaita School that elucidated the great philosophy. "Lord Hari is the Supreme Being. The world is real. The distinctions that exist are acceptable. All lives ultimately resort to Shri Hari. There are the high and the low. The real joy in one's understanding will bring the final salvation. One's unqualified devotion to the Lord is a path to liberation. There are three proofs

- the Pratyaksha (the actual) the Agama (experiment) and the Anumana (inference). Only the devout Vendatins can fully understand the greatness of Shri Hari". "These," emphasized Jayatirtha "were the fundamental principles enuciated by Madhvacharya".

"The great Vidyaranya was kind enough to read my writings and the famous emperor Bukkaraya invited me to be in your midst. I am indeed grateful to all these and had additionally the pleasure of meeting on the way the King of Anegondi and Kampanaraya".

Everyone from Pandits to common people, from intellecturals to illiterates, appreciated the great Sansyasi's speech. They were fascinated by his bearing, lucid style of argument and sincere defence of his school of philosophy. They were thrilled to see his divine appearance. Vidyaranya obtained the Pandits' verdict and asked Bukkaraya, the emperor, to ceremonially honour Jayatirtha by bestowing on him the title of "Teekacharya". A thunderous ovation accompanied the announcement. Jayatirtha's works were taken out in a procession on an elephant. (Uttaradi Mutt has the practice of taking out a procession on an elephant Jayatirtha's magnum opus, Shrimanyaya Sudha).

Jayatirtha mentally expressed his gratitude to his Guru and mentor, Akshobhyatirtha. Also, he sent his disciples to report to the Bahamani King on the philosophical conference and the honour bestowed to him.

After Vijayanagar victory Jayatirtha was earnestly requested by Kampanaraya to reinstal the idol of Ranganatha Swamy at Shrirangam on the river Cauvery. The idol along with other idols was brought to Tirupati when the temples were destroyed by the enemies. These had to be religiously and ceremonially installed. Kampanaraya was an old associate of

Akshobhyatirtha and his invitation had to be accepted. Jayatirtha took an affectionate farewell from Bukkaraya and Vidyaranya and agreed first to Visit Mulabagilu and then journey to Shrirangam.

Mulabagil or Mulabagilu, known as Bhaskara area, was famous for the temples of Vijaya Vitthala, Narasimha and Gopalakrishna. People say that near the town is a hill called Anjana. It is believed that the old monkey with his wife prayed to God and begot Hanuman. The flag of Hanuman that adorned Arjuna's chariot was established at Mulabagil in the form of Anjaneya idol. People worship the idol with "Ketaki" flowers. Many pilgrims visit this town which is on way to Tirupati. Akshobhyatirtha spent "Chaturmasya" here and established a picture of Narasimha at the place where he spent the long period.

Jayatirtha was welcomed by Kampanaraya and was very well looked after during his stay. Pujas and seminars were held in honour of the deities and the Swami. After spending a few days there, he proceeded to the most religious place in the South, Shrirangam. It was a centre of Vishistadwaitins and Deshikacharya who presided over the great debate between Akshobhyatirtha and Vidyaranya used to live there. The great Pandits of the town who had already heard about Jayatirtha's renowned speeches in Vijayanagar were eagerly waiting to welcome him. On his arrival, they received him with the Vedic invocations. Under the patronage of Kampanaraya, Jayatirtha established the idol of Shri Ranganath Swamy. During the celebration and after Jayatirtha propounded very convincingly and emotionally Shri Madhvacharya's Dwaitadundubhi. With an unbroken mellifluous style, Jayatirtha, though young, conquered the heart of the wisest Pandits in the town who were amazed at the extraordinary excellence of delivery and unbeatable intellectual brilliance.

Jayathirtha was precise without an additional unwanted word, convincing without being arrogant and emotional without being sentimental. The Pandits approvingly nodded their heads and felt that the title "Teekacharya" was not given him in vain. The gathering was so charged up with admiration that it voluntarily cheered Jayatirtha repeatedly.

Jayatirtha by his previous life and his present obligations was always eager to visit Udupi, Shrimadanandtirtha's area of activity. his Guru had established the idol of Shri Krishna there and by the founding of Eight Mutts for the perennial worship of the Lord, he had started a school of Sanyasis who were trained and equipped to propagate the Dwaita philosophy throughout India. In addition to the Eigth Mutts, he had ordained Four Sanayasis to travel around and spread the message of the Guru. These four, later on had several branches, the chief being, Uttradi Mutt. All the sanyasis at Udupi were happy to receive the successor of Ashobhyatirtha. A fitting welcome with festoons and arches erected on the road was arranged. jayatirtha crossed rivers and streams on the way and carrying the idols and Pooja articles on his head, he marched to the town with his disciples, all reciting the writing of Madhva. The Sanyasis those days did not travel in a palaquin or in a "Mene". When he was received by the eight sanyasis and taken to the temple of Shri Krishna, Jayatirtha every moment remembered all the places associated with Anandatirtha and his former self in the form of a bull. As he reached Anateshwar temple, he was visibly moved and stopped for a while. "Who", he said to himself "relieved me of animal life?" A little later, he was woken up by the temple bell which called him to worship. After bathing Madhvasorovara, Jayatirtha stood unmoving before Lord Krishna mediating on the Lord's greatness, beneficence and love. With folded arms, he uttered the prayer -

"O Lord, on the battle field of Kurukshetra, you taught me

Jnanayoga, Karmayoga, and Bhaktiyoga, all essence of learning but I did not heed to all that because of my ego. You are, however, very campassionate, that is why I had the good fortune of being born here. I was a bull in this holy town. I carried my Guru's books on my back and eagerly listened to his philosophic exposition. By my Guru's grace, I could digest the inimitable "Geeta" and was released from my animal life and have later written commentaries on my Guru's books, You, Almighty, entered into the battle to help my forefathers, tended the horses and became my charioteer. I have come here to offer you my salutations and all my writings on the books of my Guru." Jayatirtha stood before Shri Krishna unmindful of what was happening around him. He then went round the temple and bowed down with devotion to the seat of his Guru. All the eigth Sanyasis worshipped the idols with traditional Pooja and, at the end, food was served to all. The next day, Jayatirtha started his commentary as an offer to the Lord and as a narration to other people.Srimannyaya Sudha, the wonderful commentary was listened to with rapt attention by all the Sanyasis and the town's people. At the end of the reading, Jayatirtha was honoured with a speech of welcome and gratitude for his commentary and everyone felt that the Swami's arrival was indeed a great occasion in their life.

Jayatirtha went round the entire area, visiting each place and worshipping in each temple. This took a couple of days and after completing the scheduled programme, he began his journey to Karveerpur. (Kolhapur).

Kolhapur, formerly known as a place belonging to Shrugala Vasudeva was a great religious place in the south. Many Puranas and religious stories mention karveerpur. The city got transferred from one king to another until, it became a part of the Maratha Empire. the Hindu kings worshipped Mahalaxmi, the presiding deity of the place. it is said that a wife of one of the

Peshwas, named, Gopikabai, in 1754 presented as her devotion a twenty five tola golden necklace to the Goddess. Karveerpur, at present, has become Kolhapur. Jayatirtha was received with honour at the town and the head of the local Mutt, Vidyashankar Vadindratirtha, invited him for a public debate on Dwaita, Adwaita prinicples. The challenge was joyfully accepted and the debate commenced in the presence of a number of scholars and experts. after Vadindratirtha presented his side, in which he propounded that the world was an illusion and the best priniciple of religion was Adwaita, Jayatirtha after mentally saluting his Guru, argued his side with extraordinary brilliance, devastating excellence and invincibility. He quoted many examples to support the Dwaita philosophy and ended that from t times immemorial, there have been differences between Jeeva and Brahman which without hesitation proved the Dwaita philosophy. The entire audience was thrilled with the argument and whole heartedly raised the banner of success for Jayatirtha. As a mark of his victory. in Shrugala Mutta - which now has been completely destroyed - a victory pole was erected.

Jayatirtha returned home and was planning to go to north India on a pilgrimage. As usual, before actually starting his journey, he informed the Bahamani King and the officers about his north Indian tour. The first important town he visited was Ahmedabad, which then had a big University near the town. The University, known as, Anahilwad University, was a great centre of Buddhism and Jainism. Jayatirtha went to the library there and expressed his desire to the Vice-Chancellor, named Kamadeva, of reading some of the Jain books in the library. The vice-Chancellor put a condition that the library was available to Jayatirtha only if he succeded in a public debate. The condition was accepted and the debate was arranged between the supporters of Buddhism and Jainism and Dwaitism. (In the

the catalogue of Sanskrit and Prakrit manuscripts of India Office Library Volume II, P. 1347, Col. 1, quoted by Dr. B. N. K. Sharma, it is mentioned) Jayatirtha immediately accepted the challenge because he found it an excellent occasion for propagating Dwaitism. The debate was organised on a large scale and Pandits from all over north western India attended it. Jayatirtha started demolishing the opponent's arguments one by one and finally debated with Kamadeva, who also despite brilliant exposition, had to accept Jayatirtha's superiority. Everyone praised the Swami and offered full freedom of the library to him. Kamadeva went to the extreme of requesting, in his absence on a visit to Tibet, the Swami to act as the Vice-Chancelllor of the University. Jaytritha stayed in Anahilwad for a few days and later commenced his journey to the holy places of north India. He was helped in the arrangements by the Deshmukh brothers, who had already paid the visit to north Indian pilgrim centres. One day, on the journey, he informed the emperor of Delhi of his visit to Kashi.

Jayatirtha stayed in Kashi for a long period and followed his routine of preaching his disciples everyday on the river bank. Pandits from the town and other places unfailingly praised the teaching style of the Guru. On one of these occasions, jayatirtha had a dream in which he was advised to find our a successor to carry on the traditions of the Mutt. Jayatirtha took this seriously and was eagerly searching for his successor. There he was, one scholar, named Bhimacharya who was found to be the right person to be his successor. Bhimacharya was ordained according to the religious practice and was re-named "Vidyadhirajatirtha" and both, the senior and junior Sanyasis dedicated themselves to teaching and writing.

The emperor of Delhi, Firozshah Tugluq had already learnt about Jayatirtha, but liked to test him by an audience with him.

The emperor's son was suffering from an incurable disease. He half mockingly and half seriously invited Jayatirtha to Delhi. The officers who came with the letter personally begged of Jayatirtha to honour their King's invitation. During the regime of Firozshah, most Hindu Temples were destroyed, their holy places were vandalously polluted, their women and children and cows were killed and a special tax was levied on each Hindu. All Hindus therefore, were mortally afraid of the king and hated him. Yet, the king was a great lover of books and had in his library, thirteen hundred books, many of them on Hinduism written in Persian. jayatirtha was surprised by the honoured invitation and was in two minds, whether or not to accept it. the eccentricities and cruelties of the king were well-known. But the lord had ordered, that he (Jayatirtha) should visit the king and be of service to the Hindus. Thus, the journey started from Kashi to Delhi; all Hindus, especially Brahmins were wondering, why Jayatirtha had volunteered to risk his life. Any way, the die was cast and the Sanyasi reached Delhi, where the king had ordered that he be received with honour, by Muslim and Hindu Pandits. A suitable place for the Sanyasy's stay was arranged away from Delhi, very near to Kurukshetra. This was done by the Sanyasy's rejection of a grand place for stay. By his general behaviour and utter simplicity, the king learnt that Jayatirtha was no ordinary recluse but, someone special, humble and divine. Jayatirtha went round the Mahabharata battle field, namely Kurukshetra, remembered his role as a warrior in Arjuna, learnt of Shri Krishna's advice and his later life as a bull in the service of Madhva. Suddenly, he was transported to the Mahabharata period and mentally saw before him, heaps of corpses killed in the war and his curse to undergo a cycle of birth and rebirth. As he was ruminating over the past, he was accosted by the king;'s senior officers, who brought the message for Jayatirtha to meet the king.

"Your Holiness," said the king as he humbly received jayatirtha in his palace, "we have heard of your piety and greatness. We are distressed in life because our son Fatekhan has been suffering from an incurable disease. No amount of medication has done him any good. If your Holiness has any compassion for us, we request you and, fall at your feet, to cure the ailing son. Should you succeed in doing it, we shall be willing to offer you anything including our kingdom." The king had talked about his work. Behind the cunning talk was his intention of humiliating and even punishing Jayatirtha and subsequently all Hindus. He knew for certain that his son would never be well. So, the "fake" sanyasi or Holy man was to be fooled and punished. Jayatirtha, by his super-human powers understood what was working in the king's mind. He remembered the Gurus and the Supreme Being and prayed for His help. The swami cheerfully accepted to cure the ailing son on certain conditions -

1. the poor fasting Brahmins who have been insulted be fed;
2. there be no tax on the Hindus and no forced conversion.

"Sir", said the king instantly, "we agree to all the conditions. but please know it well what will happen to you and the Hindus if my son is not cured."

"Send your son to us. We shall pray to God and offer him holy water and sanctified food," replied Jayatirtha.

Jayatirtha's orders about the boy were followed. The boy led a simple, pure life for a week. With the Lord's blessings, there appeared a radical change. The boy looked fresh and fit. The old doctors and medical experts became pale with fearful wonder. They had to accept the divine dispensation. The king,

too, was happy and humble and welcomed Jayatirtha with the highest honour. The past double-facedness was with the highest honour. The past double facedness was replaced by threatening fear of destruction because of the earlier evil intention. Prostrating before the Sanyasi the king said: " Your holy self, please accept my offer of unlimited gold, wealth, lands and anything. They will be yours in an instant".

Promptly came the reply. "King, we are Sanyasis. Gold and silver will be of use to kings and rulers. What has a Sanyasi to do with them? Our teachers have told us to shun all the material appendages. we want you to stop harassing your Hindu subjects. A King is supposed to take care of his subjects. Treat your subjects - one and all as your children and protect them. Our Lord, Shri Ramachandra, will bring His blessings to you." The king prostrated before the Swami and bade a humble farewell.

Jayatirtha's tour of north India had been extensive and resoundingly fruitful. His stipulated work was achieved. From his fantastic success at Anahilwad to the total transformation of the bigoted Muslim King Jayatirtha reached the apex of glory and greatness. He had even ordained a successor for him. The time for him had come to journey back to Yaragol where in a cave he wrote the world-famous commentaries on Madhva's books. He therefore rested for a while and prayed to the Goddess who had blessed him "Mother Goddess, " he uttered, "by your favour and grace I could fulfil my promise given to my Guru. Take kindly to me and bless me." He prostrated before all the Gods, Goddesses and finally prayed to Hanuman and Ashwasena, the serpent. In his original form Ashwasena appeared and praised - "My congratulations to you, Arjuna. Your life has indeed been fruitful. You have done what Akshobhyatirtha wanted you to do. See how all the earlier Sanyasis have assembled to appreciate your work. May your writings be

immortally spreading the message of Dwaita Siddhanta."

"My dear Ashwasena" said Jayatirtha, " I am indeed honoured by your appearance. I have done what you wanted and guided me to do. You are an extrordinary person. You are an emblem of Shrimadantasena. May I request you to exhibit your auspicious sign on me in my mortal body>" As Jayathirtha bowed down to the serpent and was engrossed inmedition, he heard a noise outside his cave. They were people from Yaragol waiting to have a glimpse of the holy Sanyasi. Ranganna and his brother with a few officers had come to wait upon Jayatirtha. The Deshmukh brothers explained why the village-folk had come to seek the Guru's guidance. Since the village was drought affected the people had started building a dam. The water could not be stored because even a well-built wall was being washed away. The whole village had no water to drink. The holy man was requested to help them by his powers to control the falling wall. Jayatirtha went to the tank on an auspicious day and personally started building an earthen wall to store water. he prayed to the river goddesses, the Ganges and other holy water deities and fixed the dam. Within a week Yaragol received a heavy rain and the tank was full with no breach at all. The entire village was grateful to the Swami.

Jayatirtha had the Darshan of his Guru Akshobhyatirtha now interred in the Vrindavan at Malkhed. He prayed to him and gave an account of what he was asked to do and narrated what he had achieved. The promise had been fulfilled. It was time for Jayatirtha to end his earthly existence since his main objectives had been achieved. He went to the river Kagini, bathed there and sat meditating under a tree on the bank. Suddenly the sky became overcast with dark clouds and everywhere there appeared signs of very heavy rain. Jayatirtha sat deep in meditation. everything was calm and still, a lull

before a storm. The Guru's head broke, life emanated from there and the physical existence of Jayartirtha came to an abrupt end. The newly ordained Vidyadhiraja was sitting near him and moved suddenly to the Guru. Jayatirtha was no more. Life's long journey had ended. This was in 1388 A. D. , 5th day of Ashadha Bahula.

All disciples assembled around the departed Guru and started crying. The village folk and devotees started moving on to have the last glimpse. Arrangements to bury the mortal remains in a Vrindavan were elaborately made and the great Sanyasi had a memorable good-bye. Today Malkhed has remained a pilgrim centre where people assemble to be blessed by the Supreme Scholar.

The scholarly achievements of Jayatirtha are now being appreciated and considered fit for only an indefatigable ***Dhananjaya*** or Arjuna to accomplish. His Commentaries rise in height reaching the peaks of a huge unscaleable mountain. He is today revered as Teekacharya or Teekakritpada. Seer, philosopher, compassionate Jayatirtha was an unparalleled debater, intellectual giant and never fading flower of sweetness and fragrance. His physical presence exists no more but he lives immortally in his writings. In Kannada everyone say, "Read Sudha and then sing or understand". A great lamp still burns and will continue to do so ever after.

JAYATIRTHA'S STYLE

Teekacharya had a lucid style. Many Vedantic scholars and experts have explained the Dwaita philosophy. But the telling style of Jayatirtha can never be excelled. His prose has the smoothness of water and brightness of the sun's rays.

This is how Vyasatirtha praises the style of Jayatirtha. His style by many words and expressions propounds the unassailable and unquestionable manner of explaining the philosophi-

cal principles taught by Guru Madhvacharya.

Other critics have compared Jayatirtha's style to a perennial waterflow, soft and musical.

Jayatirtha's writing flow has no stop or obstacle; no faulty move or failure. In a debate despite any hot discussion, the Swami's argument never goes below a decent level. His speech has unfading freshness and beauty. There are no unwanted words or harshly sounding expressions.

Dr. B. N. K. Sharma in Dwaita Vedant Siddhant and its literary History writes about Jayatirtha's style -

"He was master of graceful style, rich invocabulory and chaste and polished in his expression. His sense of proportion and freedom from empty flourish and verbiage, add much to the beauty of his writings and the spontaneity of their appeal. The grace and dignity of his style have greatly enhanced the prestige of the system among whose makers there are not many good stylists."

THE TIMES AND PERIOD OF JAYATIRTHA

The fixing of the exact date of Jayatirtha has been a little difficult in the absence of inscriptions, copperplates or any other authentic writings. Moreover his time is linked up with that of Madhvacharya, Akshobhyatirtha and Vidyaranya. Before writings about Naraharitirtha were discovered a guesswork was done about Madhvacharya's period and it was fixed as between 1288 and 1317 A. D. The four successors to Madhvacharya flourished for fortyeigth years each one enjoying a span of seven, eight, seventeen and fifteen years respectively. If this calculation is accepted then Akshobhyatirtha's active Sanyas ended in 1326. But this year creates problems about accepting the great debate between Akshobhyatirtha and Vidyaranya. Vidyaranya, according to estimates, was very young.

Now Naraharitirtha's Shri Koormam inscription has disclosed some new dates and read along with Shri Kapatal Krishnarao's discoveries about Akshobhyatirtha, Madhvacharya's period probably was between 1238 and 1317 and Akshobhyatirtha's was around 1365. Vidyaranya's period is now being fixed by historians on the basis of many documentary evidence and inscriptions. D. V. Gundappa in his Vidyaranya and his Times writes that Vidyaranya lived upto 1386.

Shri Kapatal Krishnarao has studied all the inscriptions and the books related to Akshobhyatirtha and on the basis of his documents on the biographical book Anu Jayatirtha Vijaya he has put 1388 as the year when Jayatirtha lived.

There have still been many problems and explained points in accepting the conclusions. One fact undeniably exists and that is that Jayatirtha and Vidyaranya were contemporaries. More work has yet to be done in that direction.

MALAKHED TODAY

Malakhed situated on the river, Kagini is an attractive place. Uttaradi Mutt is an added attraction to pilgrims. There are rooms and halls for stay and pooja. A beautiful garden adonrs Jayatirtha's Vrindavan. The garden supplies flowers and Tulasi for the daily worship. Everyday Akshobhyatirtha and Jayatirtha are worshipped in their Vrindavans. Recently an ornamental chariot has been added to articles of woship. An officer looks after the arrangements and a few buildings constructed by Uttaradi Mutt have been placed at the disposal of pilgrims. Malkhed, still, is a secluded place far from the madding crowd of pilgrims. The most devoted pilgrims go there with no intention of obtaining favours but blessings for a life of piety.

The Vrindavans Near Jayatirtha's Vrindavan

1. Shree Akshobhyatirtha
2. Shree Jayatirtha
3. Shree Vyasatirtha
4. Shree Raghunathatirtha
5. Shree Krishnadwayapayantirtha (Said in his dream that he would be here)
6. Shree Jitamitrarayaru
7. Shree Raghavendra Swami
8. Shree Satyanandaru
9. Shree Poornabodhatirtha
10. Shree Rajagopalatirtha
11. Shree Satyabodhtirtha (Also came in dream)
12. Shree Satyaveeratirtha
13. Shree Satyadheeratirtha
14. Shree Satyajnanatirtha
15. Shree Satyadhyanatirtha
16. Shree Raghukantatirtha

These saints are worshipped everyday and are given special worship on the Aradhana of Jayatirtha.

The Deshpandes of Mangalawedhe

After Dhundiraj renounced the world and accepted Sanyas the couple, Raghnathnaik and Rukmai, had other children to carry forward the family tradition and name. Historical records indicate that the Deshpandes occupied positions of great responsibility in the Maratha and Peshwa authority. Their

descendants live in Tamilnadu, Karnatak and Maharashtra

The Contmeporaries of Satyadhynatirtha say that the Swamiji used to visit the Deshpandes (descendants) living a jamakhandi on foot to show his respect for Jayatirtha's descendants.

It is believed that the Deshpandes originally migrated to Maharastra from Dwarka.

The Genealogy of Uttaradimutt

The uttaradimatht Starts from Hamsnamak paramatma but the list is given here from Shri Madhvacharya.

1. Shree Madhvacharya
2. Shree Padmanabhatirtha
3. Shree Naraharitirtha
4. Shree Madhvatirtha
5. Shree Akshobhyatirtha
6. Shree Jayatirtha
7. Shree Vidyadhirajatirtha
8. Shree Kaveendratirtha
9. Shree Vageeshatirtha
10. Shree Ramachandratirtha
11. Shree Vidyanidhitirtha
12. Shree Raghunathtirtha
13. Shree Raghuvaryatirtha
14. Shree Raghootamatirtha
15. Shree Vedavyasatirtha
16. Shree Vidyadheeshatirtha
17. Shree Vedanidhitirtha
18. Shree Satyavritatirtha
19. Shree Satyanidhitirtha
20. Shree Satyanathtirtha
21. Shree Satyabhinavatirtha

22. Shree Satyapoornatirtha
23. Shree Satyavijayatirtha
24. Shree Satyapriyatirtha
25. Shree Satyabodhatirtha
26. Shree Satyasandhatirtha
27. Shree Satyavaratirtha
28. Shree Satyadharmatirtha
29. Shree Satyasankalpatirtha
30. Shree Satyasantushtatirtha
31. Shree Satyaparayanatirtha
32. Shree Satyakamatirtha
33. Shree Satyeshtatirtha
34. Shree Satyaparakramatirtha
35. Shree Satyaveera tirtha
36. Shree Satyadheeratirtha
37. Shree Satyajnanatirtha
38. Shree Satyadhyanatirtha
39. Shree Satyaprajnatirtha
40. Shree Satyabhijnyatirtha
41. Shree Satyapramodatirtha

(The present Swamiji)

Jayatirthastuti by Shree Sathyapriyatirtha

1. Let Jayatirtha's flow of words in his commentaries cleanse our speech and body eternally. His work is like a precious gem inthe galaxy of the scholar's sitting near the ever-flowing Ganges where scholars have assembled.

2. Like the full moon who throws out darkness, you made you opposing debaters run away by your extraordinary speech.

3. The great Teekacharya removes the sins of the worldly humans who respectfully remember him. He alone can grant us protection by removing our demerits and initiating and sustaining a spell of knowledge.

4. Who can equal you in your superb demolition of non-Dwaitism? You have been in the service of the wise sage, Madhva, who is supposed to be in incarnation of Hanuman. You have removed the debotees' ignorance.

5. One fails to adequately describe your powers of argument. Your speech frightens the opponents who, though arrogant and proud, run away, your argumentative skill is so natural that it flows smoothly like the nectar of the moon-stone.

6. May your fame that is scented by the perfume of Mandar flowers and those that adorn kings spread to the world and remove the poor devotees of yours.

7. Let Jayatirtha permit us to join the band of his slaves by speech that surpasses the huge waves of the river Go-

dawari and gives solace to shcolars who join Jayatirtha in demolishing the opponents' false arguments.

8. You are a sun to the lotus of knowledge, an elephant to a garden of plantains. You are beacon-light of knowledge to those knowledge-thirsty. May the compassionate wash our faults adn problems.

9. Listeners could easily detect the extraordinary logical arguments when the intellectual giant, Jayatirtha, was expounding Madhvacharya's Brahmhasootra Bhashya. The Buddhist tenets were easily demolished. Other scholars like Sankara hung their heads down and Bhaskaracharya was jealous of the Guru's greatness.

10. With the many sentiments couched in appropriate words while writing the commentaries Jayatirtha was brilliant surpassing the glory of the Sun. He established without doubt Lord Vishnu's supremacy. May he bless us.

11. May Jayatirtha, our Guru who has written on Madhva and who has fully controlled his sense, increase our interest in philosophy and in the Lord. He was well-known as a debater who defeated many shcolars of other untenable schools of philosophy.

12. Jayatirtha has worshipped the idols handed over to him by Madhvacharya who made many opponents as his disciplies. May he remove our sins.

13. May Jayatirtah engressed inworshipping Moola Sitaram sitting on Garuda and engaged in defeating wrong argumentators bless us with spiritual knowledge. He has been the repository of the undiminishing knowledge of the Goddess of learning.

14. We always worship Teekarcharya who has been recreating himself in the sea of all Shastras, who has knocked

off evil and wrong thinkers by his powerful words working as arrows and who, on earth, has established the victory stand of the Dwatia philosophy of Madhvacharya.

15. Jayatirtha, an abode of the Lord of Laxmi, namely, Vishnu, shines like a full-moon on the waves of unqualifies praise of Pandits.

16. This prayer is composed by Satyapriya and is auspicious. One who recites this will be successful in assemblies and will lead a pious life.

APPENDIX

Mysore State Gazetter

Gulbarga District

by

B. N. Sri Sathyan B. A. (Hons.)
Chief Editor, Mysore Gezetter,
Bangalore

Bangalore
Printed by the Director of Printing
Stationery and Publications at the
Government Press
1966

Sl. No.	contents	Gazeteer Page No.
1.	Malkhed is famous as a holy place, where the mortal remains of Shri Tikacharya are interred	17
2.	Among the Brahmins, Madhvas are found in considerable number. They are scattered in all taluks of the district and are followers of the Uttradi matha	75
3.	Jayathirthayati, a disciple of Akshobhya Tirtha, who was one of the four disciples of Sri Madhvacharya, made the old town of Malkhed his centre of activity and acquired great fame as the commentator of the works of Sri Madhvacharya, His Brindavan is situated in Malkhed, and every year the followers of the Madhva mathas visit the place on the occasion of the annual ceremony.	397
4.	Malkhed was aso a Jain Centre in the past and contains a large number of Jain sculptures and bronzes. The place was intimately connected with the Bhakti cult of Sri Madhvacharya. The second great outstanding personality of the Madhva movement, Jayatirtha, resided inMalkhed inthe 14 century. He was the disciple of Akshobhya Tirtha who was one of the four disciples of Sri Madhvacharya. Jayatirtha was made the old townof Malkhed his centre and acquired great fame as the commentator on the works of the celebrated Madhvacharya. This was the chief cause for the spread of the Madhva seat all over the Hyderabad, Karnataka region. Jayatirthaa was a contemporary of Vidyaranya and earned for himself the title of Tikacharya. He also wrote two polemics, the Pramanapaddhati and Vadavali. The brindavan of Tikacharya is situated at Malkhed and every year the followers of the Madhva mathas visit the place on the Punyathirthi day of the Saint.	